

# Fundamentals of Arabic Grammar

أُصُولُ النَّحْوِ الْعَرَبِيِّ

Mohammed Sawaie

# Fundamentals of Arabic grammar

*Fundamentals of Arabic Grammar* provides an authoritative guide to Modern Standard Arabic (MSA) grammar. It has been organised to promote a thorough understanding of MSA grammar and presents its complexities in a cohesive and user-friendly format, filling many gaps left by other textbooks. Explanations are clear, full and accessible and extensive cross-referencing, two generous indexes and six appendices provide users with easy access to the information they require. No prior knowledge of linguistic terminology is required.

Features include:

- Expert treatment of a full range of grammar topics and structures, including the case system, *IDhaafa*, the equational sentence, quantifiers and the vocative, generously spread across thirty-eight chapters
- Special attention to parts of speech, such as nouns, pronouns, adjectives, adverbs and prepositions, given at the beginning of the book to acquaint students with the basic units of Arabic and provide a solid foundation for further learning
- A wide range of contemporary examples drawn from real life to provide a solid context for grammar points, further supported by word glosses and idiomatic translations of sentences
- Grammatical terms given in both Arabic and English
- A wide variety of supplementary learning resources such as practice sheets, exercises and verb tables available to download free at <http://www.routledge.com/books/details/9780415710046/>
- A substantial bibliography incorporating primary Arabic grammar sources in addition to secondary sources in Arabic and in English.

*Fundamentals of Arabic Grammar* has been field tested over a number of years and has been written by a highly experienced teacher of Arabic. It will be an essential resource for students and teachers of Arabic at all university levels and is suitable for use both as a companion reference text in Arabic language courses and as a standalone text in independent grammar classes.

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**Mohammed Sawaie**

أُصُولُ النُّحْوِ الْعَرَبِيِّ  
مُحَمَّدُ سَوَاعِي

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إِنِّي رَأَيْتُ أَنَّهُ لَا يَكْتُبُ أَحَدٌ كِتَابًا فِي يَوْمِهِ إِلَّا قَالَ فِي غَدِهِ: لَوْ غَيَّرَ هَذَا لَكَانَ أَحْسَنَ. وَلَوْ زِيدَ هَذَا لَكَانَ يُسْتَحْسَنُ، وَلَوْ قُدِّمَ هَذَا لَكَانَ أَجْمَلَ. وَهَذَا مِنْ أَعْظَمِ الْعِبَرِ، وَهُوَ دَلِيلٌ عَلَى اسْتِیْلَاءِ النَّقْصِ عَلَى جُمْلَةِ الْبَشَرِ.

العماد الإصفهاني

خريدة القصر وجريدة العصر

I have observed that no one finishes the writing of a book who does not say afterwards: had this change been made, the book would have been better; had this item been added the book would have been better appreciated; had this item been moved forward the book would have been more beautiful. In this lies the most important lesson: it is proof of the inherent imperfection of all humans.

Al-Imad al-'Isfahani (died 1201 AD)

*Khariḍat al-Qasr wa Jaridat al-ʿAsr*

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# Contents

|                                                |             |
|------------------------------------------------|-------------|
| <i>Acknowledgements</i>                        | <i>xxi</i>  |
| <i>Introduction</i>                            | <i>xxii</i> |
| <i>Symbols used</i>                            | <i>xxvi</i> |
| <b>1 The verb system in Arabic</b>             | <b>1</b>    |
| 1.1 The performer of action                    | 1           |
| 1.2 Verb tenses                                | 1           |
| 1.3 Intransitive verbs versus transitive verbs | 2           |
| 1.3.1 Intransitive verbs                       | 2           |
| 1.3.2 Transitive verbs                         | 2           |
| 1.4 Nouns as direct objects                    | 3           |
| 1.5 Pronouns as direct objects                 | 4           |
| 1.6 Gender                                     | 4           |
| 1.7 Number in verbs                            | 5           |
| 1.8 Verb voice                                 | 5           |
| 1.8.1 The active voice                         | 5           |
| 1.8.2 The passive voice                        | 5           |
| 1.9 Verb forms or patterns                     | 6           |
| 1.9.1 Form I verbs                             | 6           |
| 1.9.2 Augmented verbs (Forms II–X)             | 8           |
| 1.9.3 Quadriliteral verbs                      | 13          |
| 1.10 Verb moods                                | 14          |
| 1.10.1 Indicative mood                         | 14          |
| 1.10.2 Subjunctive mood                        | 14          |
| 1.10.3 Jussive mood                            | 15          |
| 1.10.4 Imperative mood                         | 15          |



|          |                                                  |           |
|----------|--------------------------------------------------|-----------|
| <b>2</b> | <b>Nouns</b>                                     | <b>16</b> |
| 2.1      | Types of nouns                                   | 16        |
| 2.2      | Gender                                           | 17        |
| 2.3      | Number                                           | 18        |
| 2.4      | Determination of nouns                           | 19        |
| 2.5      | Function of nouns                                | 21        |
| 2.6      | The five nouns                                   | 25        |
| <b>3</b> | <b>The case system in Arabic</b>                 | <b>26</b> |
| 3.1      | The case system in English                       | 26        |
| 3.2      | The case system in Arabic                        | 27        |
| 3.3      | The nominative case                              | 27        |
| 3.3.1    | Nominative singular nouns                        | 28        |
| 3.3.2    | Nominative dual nouns                            | 28        |
| 3.3.3    | Nominative plural nouns                          | 29        |
| 3.4      | The accusative case                              | 29        |
| 3.4.1    | Accusative singular nouns                        | 30        |
| 3.4.2    | Accusative dual nouns                            | 30        |
| 3.4.3    | Accusative plural nouns                          | 31        |
| 3.5      | The genitive case                                | 31        |
| 3.5.1    | Genitive singular nouns                          | 32        |
| 3.5.2    | Genitive dual nouns                              | 32        |
| 3.5.3    | Genitive plural nouns                            | 32        |
| <b>4</b> | <b>Adjectives</b>                                | <b>33</b> |
| 4.1      | Common forms of adjectives                       | 33        |
| 4.1.1    | Regular adjectives                               | 33        |
| 4.1.2    | Color words and traits as adjectives             | 33        |
| 4.1.3    | <i>Nisba</i> adjectives                          | 35        |
| 4.1.4    | Other types of adjective                         | 37        |
| 4.2      | Noun–adjective agreement                         | 37        |
| 4.2.1    | Noun–adjective agreement in the singular         | 37        |
| 4.2.2    | Noun–adjective agreement in the dual             | 38        |
| 4.2.3    | Human noun–adjective agreement in the plural     | 39        |
| 4.2.4    | Non-human noun–adjective agreement in the plural | 40        |

|          |                                                              |           |
|----------|--------------------------------------------------------------|-----------|
| <b>5</b> | <b>Pronouns</b>                                              | <b>41</b> |
| 5.1      | Personal pronouns                                            | 41        |
| 5.1.1    | Singular independent personal pronouns                       | 42        |
| 5.1.2    | Singular suffixal personal pronouns                          | 42        |
| 5.1.3    | Dual independent personal pronouns                           | 45        |
| 5.1.4    | Dual suffixal personal pronouns                              | 45        |
| 5.1.5    | Plural independent personal pronouns                         | 46        |
| 5.1.6    | Plural suffixal personal pronouns                            | 46        |
| 5.2      | Demonstrative pronouns                                       | 48        |
| 5.2.1    | Singular demonstrative pronouns                              | 48        |
| 5.2.2    | Dual demonstrative pronouns                                  | 48        |
| 5.2.3    | Plural demonstrative pronouns                                | 49        |
| <b>6</b> | <b>Prepositions and adverbs functioning as prepositions</b>  | <b>50</b> |
| 6.1      | Bound prepositions                                           | 50        |
| 6.2      | Independent prepositions                                     | 51        |
| 6.2.1    | Prepositions that precede nouns or pronouns                  | 51        |
| 6.2.2    | Prepositions that precede nouns but not pronouns             | 53        |
| 6.2.3    | Prepositions that can precede nouns signaling time reference | 53        |
| 6.3      | ﻝ and ﺕ in oath-making                                       | 53        |
| 6.4      | Particles functioning as prepositions                        | 54        |
| 6.5      | Adverbs functioning as prepositions                          | 54        |
| 6.6      | Interrogative particles                                      | 55        |
| <b>7</b> | <b>Adverbs</b>                                               | <b>56</b> |
| 7.1      | Adverbs of time                                              | 56        |
| 7.2      | Adverbs of place                                             | 61        |
| 7.3      | Adverbs of degree                                            | 63        |
| 7.4      | Placement of adverbs                                         | 64        |
| <b>8</b> | <b>The <i>IDhaafa</i>-construct</b>                          | <b>66</b> |
| 8.1      | The first noun in <i>IDhaafa</i>                             | 66        |
| 8.2      | The second noun in <i>IDhaafa</i>                            | 67        |

|          |                                                                         |           |
|----------|-------------------------------------------------------------------------|-----------|
| 8.3      | <i>IDhaafa</i> function in sentences                                    | 68        |
| 8.4      | Multiple first nouns in <i>IDhaafa</i>                                  | 68        |
| 8.5      | Adjective <i>IDhaafa</i> (quasi- or pseudo- <i>IDhaafa</i> )            | 69        |
| 8.6      | Modification of <i>IDhaafa</i>                                          | 70        |
| 8.7      | لِ construct for clarification of <i>IDhaafa</i> elements               | 72        |
| 8.7.1    | Multiple noun <i>IDhaafa</i> and لِ construct                           | 72        |
| 8.8      | Use of مِنْ instead of لِ                                               | 74        |
| 8.9      | The negative noun غَيْر                                                 | 74        |
| 8.9.1    | غَيْر with nouns                                                        | 75        |
| 8.9.2    | غَيْر with pronouns                                                     | 75        |
| 8.9.3    | غَيْر with adjectives                                                   | 76        |
| 8.9.4    | غَيْر after prepositions                                                | 77        |
| 8.9.5    | غَيْر with the definite article                                         | 77        |
| 8.9.6    | لَيْسَ غَيْرُ and لَا غَيْرُ                                            | 77        |
| 8.10     | <i>IDhaafa</i> using elements other than غَيْر                          | 78        |
| <b>9</b> | <b>The equational sentence</b>                                          | <b>79</b> |
| 9.1      | Personal pronouns as subjects                                           | 79        |
| 9.1.1    | Personal pronouns (as subjects) + proper nouns<br>(as predicates)       | 79        |
| 9.1.2    | Personal pronouns + common nouns                                        | 80        |
| 9.1.3    | Personal pronouns + adjectives                                          | 81        |
| 9.1.4    | Proper nouns or personal pronouns +<br>prepositional phrases or adverbs | 82        |
| 9.2      | Demonstrative pronouns                                                  | 83        |
| 9.2.1    | Demonstrative pronouns + proper nouns                                   | 83        |
| 9.2.2    | Demonstrative pronouns with common nouns<br>as predicates               | 83        |
| 9.2.3    | Demonstrative pronouns modifying subjects of<br>equational sentences    | 84        |
| 9.3      | Common nouns as subjects                                                | 85        |
| 9.3.1    | Common nouns + prepositional phrases or adverbs                         | 85        |
| 9.3.2    | Common nouns + adjectives                                               | 86        |
| 9.4      | Subject–predicate inversion                                             | 86        |
| 9.4.1    | Interrogative particles                                                 | 87        |
| 9.4.2    | Prepositional or adverbial phrases                                      | 91        |

|           |                                                       |            |
|-----------|-------------------------------------------------------|------------|
| 9.5       | Modifying subjects and predicates                     | 92         |
| 9.5.1     | Modifying subjects by adjectives                      | 92         |
| 9.5.2     | Modifying predicates by adjectives                    | 94         |
| 9.6       | هَلْ                                                  | 95         |
| 9.7       | Categorical negation                                  | 95         |
| <b>10</b> | <b><i>Kaana</i> and its sisters</b>                   | <b>97</b>  |
| 10.1      | Negation of equational sentences                      | 99         |
| 10.1.1    | Negation of the equational sentence in the singular   | 99         |
| 10.1.2    | Negation of the equational sentence in the dual       | 100        |
| 10.1.3    | Negation of the equational sentence in the plural     | 101        |
| 10.2      | Nouns or adjectives as predicates                     | 102        |
| 10.2.1    | Singular nouns and adjectives as predicates           | 102        |
| 10.2.2    | Dual nouns and adjectives as predicates               | 103        |
| 10.2.3    | Plural nouns and adjectives as predicates             | 103        |
| 10.3      | The equational sentence in past tense                 | 104        |
| 10.3.1    | The equational sentence in past tense in the singular | 105        |
| 10.3.2    | The equational sentence in past tense in the dual     | 106        |
| 10.3.3    | The equational sentence in past tense in the plural   | 107        |
| 10.4      | Negation of <i>kaana</i>                              | 107        |
| 10.4.1    | كَانَ + ما                                            | 108        |
| 10.4.2    | كَانَ + jussive of لَمْ                               | 109        |
| 10.5      | Other sisters of كَانَ                                | 109        |
| <b>11</b> | <b>Verbal sentences: past tense</b>                   | <b>111</b> |
| 11.1      | Sentence structure                                    | 111        |
| 11.2      | Sentences with intransitive verbs                     | 112        |
| 11.3      | Sentences with transitive verbs                       | 112        |
| 11.4      | Past tense singular                                   | 115        |
| 11.4.1    | Form I verbs                                          | 115        |
| 11.4.2    | Augmented verbs (Forms II–X)                          | 127        |
| 11.4.3    | Quadriliteral verbs                                   | 145        |
| 11.5      | Singular suffix pronouns: direct object               | 145        |
| 11.6      | Dual verb conjugation: the past tense                 | 146        |
| 11.6.1    | Hollow verbs                                          | 148        |
| 11.6.2    | Defective verbs                                       | 149        |
| 11.6.3    | Doubled verbs                                         | 150        |

|           |                                                               |            |
|-----------|---------------------------------------------------------------|------------|
| 11.7      | Sentence structure                                            | 150        |
| 11.8      | Dual suffix pronouns: direct object                           | 151        |
| 11.9      | Plural verb conjugation: the past tense                       | 152        |
| 11.9.1    | Hollow verbs                                                  | 153        |
| 11.9.2    | Defective verbs                                               | 154        |
| 11.9.3    | Doubled verbs                                                 | 155        |
| 11.10     | Plural suffix pronouns: direct object                         | 156        |
| 11.11     | Past tense negation                                           | 157        |
| <b>12</b> | <b>Present tense indicative</b>                               | <b>158</b> |
| 12.1      | Present tense singular                                        | 158        |
| 12.1.1    | Form I verbs                                                  | 159        |
| 12.1.2    | Augmented verbs (Forms II–X)                                  | 165        |
| 12.2      | Present tense dual                                            | 175        |
| 12.2.1    | Hollow verbs                                                  | 176        |
| 12.2.2    | Defective verbs                                               | 177        |
| 12.2.3    | Doubled verbs                                                 | 178        |
| 12.3      | Present tense plural                                          | 178        |
| 12.3.1    | Form I verbs                                                  | 179        |
| 12.3.2    | Form V verbs                                                  | 183        |
| 12.3.3    | Form VI verbs                                                 | 183        |
| 12.3.4    | Form VII verbs                                                | 184        |
| 12.3.5    | Form VIII verbs                                               | 184        |
| 12.3.6    | Form IX verbs                                                 | 184        |
| 12.3.7    | Form X verbs                                                  | 185        |
| 12.4      | Present tense negation                                        | 186        |
| <b>13</b> | <b>Present tense subjunctive</b>                              | <b>187</b> |
| 13.1      | Singular subjunctive verbs                                    | 187        |
| 13.1.1    | حَتَّى، كَيْ، لِكَيْ، لِـ “in order to,” “for the purpose of” | 187        |
| 13.1.2    | أَنْ                                                          | 188        |
| 13.2      | Dual subjunctive verbs                                        | 195        |
| 13.3      | Plural subjunctive verbs                                      | 196        |
| 13.4      | Negation of the subjunctive                                   | 197        |

|                                                   |            |
|---------------------------------------------------|------------|
| <b>14 The future tense</b>                        | <b>199</b> |
| 14.1 Future tense singular                        | 199        |
| 14.2 Future tense dual                            | 200        |
| 14.3 Future tense plural                          | 200        |
| 14.4 Future tense negation                        | 201        |
| 14.4.1 Singular                                   | 201        |
| 14.4.2 Dual                                       | 202        |
| 14.4.3 Plural                                     | 202        |
| <b>15 Jussive verbs</b>                           | <b>204</b> |
| 15.1 Negation with <i>lam</i>                     | 204        |
| 15.1.1 Verbs in the singular                      | 204        |
| 15.1.2 Verbs in the dual                          | 208        |
| 15.1.3 Verbs in the plural                        | 212        |
| <b>16 Passive voice</b>                           | <b>216</b> |
| 16.1 Past tense                                   | 216        |
| 16.1.1 Defective verbs                            | 221        |
| 16.1.2 Doubled verbs                              | 222        |
| 16.2 Present tense                                | 222        |
| 16.2.1 Hollow verbs                               | 223        |
| 16.2.2 Defective verbs                            | 224        |
| 16.2.3 Doubled verbs                              | 225        |
| 16.3 Subjunctive verbs in the passive voice       | 225        |
| 16.4 Future tense                                 | 226        |
| <b>17 Imperative verbs</b>                        | <b>227</b> |
| 17.1 Form I imperative verbs                      | 228        |
| 17.1.1 Middle vowel <i>fat-Ha</i> or <i>kasra</i> | 228        |
| 17.1.2 Middle vowel <i>hamza</i>                  | 230        |
| 17.1.3 <i>Waaw</i> -beginning verbs               | 230        |
| 17.1.4 Hollow verbs                               | 232        |
| 17.1.5 Defective verbs                            | 234        |
| 17.1.6 Doubled verbs                              | 236        |

|           |                                 |            |
|-----------|---------------------------------|------------|
| 17.2      | Form II–X imperative verbs      | 238        |
| 17.2.1    | Form II verbs                   | 238        |
| 17.2.2    | Form III verbs                  | 239        |
| 17.2.3    | Form IV verbs                   | 239        |
| 17.2.4    | Form VII verbs                  | 240        |
| 17.2.5    | Form VIII verbs                 | 241        |
| 17.2.6    | Form X verbs                    | 242        |
| 17.2.7    | Form V verbs                    | 242        |
| 17.2.8    | Form VI verbs                   | 243        |
| 17.3      | Indirect imperative             | 244        |
| 17.4      | Negative imperative             | 245        |
| 17.5      | Warnings                        | 245        |
| <b>18</b> | <b>Past continuous tense</b>    | <b>247</b> |
| 18.1      | A state in the past             | 247        |
| 18.2      | Past habitual action            | 247        |
| 18.3      | Past continuous                 | 248        |
| 18.3.1    | Past continuous tense negation  | 249        |
| <b>19</b> | <b>Past perfect tense</b>       | <b>251</b> |
| <b>20</b> | <b>Conditionals</b>             | <b>254</b> |
| 20.1      | Particles with varying tenses   | 254        |
| 20.1.1    | إِذَا “if”                      | 254        |
| 20.1.2    | لَوْ “were,” “had . . . been”   | 256        |
| 20.1.3    | إِنْ “if”                       | 257        |
| 20.2      | Particles with the jussive mood | 258        |
| 20.2.1    | مَنْ “whoever”                  | 259        |
| 20.2.2    | مَا “whatever”                  | 259        |
| 20.2.3    | مَهْمَا “whatever”              | 260        |
| 20.2.4    | أَيْنَمَا “wherever”            | 260        |
| 20.2.5    | مَتَى “whenever”                | 260        |
| 20.2.6    | أَيَّ “whoever, whichever”      | 262        |
| 20.2.7    | كَيْفَمَا “however”             | 262        |
| 20.2.8    | حَيْثُمَا “wherever”            | 262        |

|           |                                                                                       |            |
|-----------|---------------------------------------------------------------------------------------|------------|
| <b>21</b> | <b>'Inna and its sisters</b>                                                          | <b>263</b> |
| 21.1      | لَكِنَّ "but"                                                                         | 263        |
| 21.2      | لَآَنَّ "because"                                                                     | 264        |
| 21.3      | إِنَّ "Indeed" and "that"                                                             | 265        |
| 21.4      | أَنَّ "that"                                                                          | 266        |
| 21.5      | لَعَلَّ "perhaps"                                                                     | 269        |
| 21.6      | كَأَنَّ "as if, as though"                                                            | 269        |
| 21.7      | لَيْتَ "if only"                                                                      | 270        |
| <b>22</b> | <b>Relative pronouns</b>                                                              | <b>272</b> |
| 22.1      | Singular relative pronouns                                                            | 272        |
| 22.1.1    | الَّذِي and الَّتِي replacing subject nouns                                           | 272        |
| 22.1.2    | الَّذِي and الَّتِي replacing object nouns                                            | 274        |
| 22.1.3    | الَّذِي and الَّتِي replacing nouns governed by prepositions                          | 274        |
| 22.1.4    | الَّتِي replacing non-human plural nouns                                              | 275        |
| 22.1.5    | Relative pronouns without antecedents                                                 | 276        |
| 22.2      | Dual relative pronouns                                                                | 277        |
| 22.2.1    | اللَّذَانِ and اللَّتَانِ replacing subject nouns                                     | 278        |
| 22.2.2    | اللَّذَيْنِ and اللَّتَيْنِ replacing direct object nouns and objects of prepositions | 278        |
| 22.3      | Plural relative pronouns                                                              | 280        |
| 22.3.1    | الَّذِينَ                                                                             | 280        |
| 22.3.2    | اللاتي / اللواتي / اللائي / اللواتي                                                   | 281        |
| 22.4      | Relative clauses with indefinite antecedents                                          | 283        |
| 22.5      | Relative clauses without antecedents                                                  | 285        |
| 22.5.1    | مَنْ and مَا as relative pronouns                                                     | 285        |
| <b>23</b> | <b>Agentive nouns</b>                                                                 | <b>288</b> |
| 23.1      | Form I verbs                                                                          | 288        |
| 23.1.1    | Hollow verbs                                                                          | 288        |
| 23.1.2    | Defective verbs                                                                       | 289        |
| 23.1.3    | Doubled verbs                                                                         | 290        |



|           |                                                                   |            |
|-----------|-------------------------------------------------------------------|------------|
| 23.2      | Form II–X verbs                                                   | 290        |
| 23.2.1    | Hollow verbs in <i>فَعَّلَ</i> - <i>اسْتَفْعَلَ</i> (Forms II–X)  |            |
|           | <i>إِسْمُ فَاعِلٍ</i>                                             | 292        |
| 23.2.2    | Doubled verbs in <i>فَعَّلَ</i> - <i>اسْتَفْعَلَ</i> (Forms II–X) |            |
|           | <i>إِسْمُ فَاعِلٍ</i>                                             | 292        |
| 23.3      | Functions of agentive nouns                                       | 293        |
| 23.3.1    | Agentive nouns functioning as nouns                               | 293        |
| 23.3.2    | Agentive nouns functioning as adjectives                          | 295        |
| 23.3.3    | Agentive nouns functioning as transitive verbs                    | 295        |
| <b>24</b> | <b>Passive participles</b>                                        | <b>297</b> |
| 24.1      | Derivation of passive participles                                 | 297        |
| 24.1.1    | <i>فَعِّلَ</i> (Form I)                                           | 297        |
| 24.1.2    | <i>فَعَّلَ</i> - <i>اسْتَفْعَلَ</i> (Forms II–X)                  | 298        |
| 24.2      | Functions of passive participles                                  | 301        |
| 24.2.1    | Passive participles as adjectives                                 | 301        |
| 24.2.2    | Passive participles as nouns                                      | 302        |
| 24.3      | Passive participle phrases                                        | 303        |
| 24.3.1    | Passive participle phrases used with <i>أَنَّ</i>                 | 303        |
| 24.3.2    | Passive participle phrases used with <i>أَنَّ</i>                 | 303        |
| <b>25</b> | <b>Verbal nouns: <i>maSdars</i></b>                               | <b>305</b> |
| 25.1      | Derivation of <i>maSdars</i>                                      | 306        |
| 25.1.1    | <i>فَعِّلَ</i> (Form I) <i>maSdars</i>                            | 306        |
| 25.1.2    | <i>فَعَّلَ</i> - <i>اسْتَفْعَلَ</i> (Forms II–X) <i>maSdars</i>   | 311        |
| 25.1.3    | Quadriliteral verb <i>maSdars</i>                                 | 321        |
| 25.1.4    | Color word <i>maSdars</i>                                         | 322        |
| 25.1.5    | <i>Miim</i> -beginning <i>maSdars</i>                             | 322        |
| 25.1.6    | Abstract nouns of quality                                         | 323        |
| 25.2      | Behavior of <i>maSdars</i>                                        | 323        |
| 25.2.1    | Definite and indefinite <i>maSdars</i>                            | 324        |
| 25.3      | Cognate Objects                                                   | 324        |
| 25.4      | <i>MaSdars</i> with direct objects                                | 325        |
| 25.5      | <i>MaSdars</i> with prepositions                                  | 326        |

|           |                                                                                                        |            |
|-----------|--------------------------------------------------------------------------------------------------------|------------|
| 25.6      | <i>MaSdars</i> substituting for<br>أَنَّ + الفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ / أَنَّ الْمَصْدَرِيَّةَ | 326        |
| 25.7      | Objects of purpose                                                                                     | 327        |
| 25.8      | Negation of <i>maSdars</i> with عَدَمَ                                                                 | 329        |
| <b>26</b> | <b>Diminutive nouns</b>                                                                                | <b>330</b> |
| <b>27</b> | <b>Comparative adjectives</b>                                                                          | <b>334</b> |
| 27.1      | The function of adjectives                                                                             | 334        |
| 27.2      | Comparative adjectives                                                                                 | 335        |
| 27.3      | Comparative of color words                                                                             | 337        |
| 27.4      | Superlative adjectives                                                                                 | 338        |
| 27.5      | Superlative adjectives of color                                                                        | 341        |
| <b>28</b> | <b>Plural nouns</b>                                                                                    | <b>342</b> |
| 28.1      | Regular masculine plurals                                                                              | 342        |
| 28.1.1    | فَعْلٌ (Form I) active participle plurals                                                              | 343        |
| 28.2      | Regular feminine plurals                                                                               | 346        |
| 28.3      | Irregular (broken) plurals                                                                             | 347        |
| 28.4      | Place noun plurals                                                                                     | 351        |
| 28.5      | Instrument noun plurals                                                                                | 353        |
| 28.6      | The five nouns and their plurals                                                                       | 357        |
| 28.7      | Unit noun plurals                                                                                      | 359        |
| 28.8      | Plural nouns of single occurrence                                                                      | 360        |
| 28.9      | Profession noun plurals                                                                                | 362        |
| 28.10     | Nouns of intensity and their plurals                                                                   | 363        |
| 28.11     | Plural nouns and adjectives                                                                            | 363        |
| 28.12     | Collective/mass nouns                                                                                  | 367        |
| <b>29</b> | <b>Indeclinable nouns/diptotes</b>                                                                     | <b>368</b> |
| 29.1      | Indeclinable plural nouns                                                                              | 369        |
| 29.2      | Indeclinable adjectives                                                                                | 370        |
| 29.3      | Indeclinable proper nouns                                                                              | 371        |
| 29.4      | Indeclinable compound proper nouns                                                                     | 371        |

|                                                                       |            |
|-----------------------------------------------------------------------|------------|
| <b>30 Numbers</b>                                                     | <b>372</b> |
| 30.1 "One" and "two"                                                  | 372        |
| 30.2 "Three" to "ten"                                                 | 374        |
| 30.2.1 The counted noun from "three" to "ten"<br>for indefinite nouns | 374        |
| 30.3 Cardinal numbers as adjectives for definite nouns                | 377        |
| 30.4 "Eleven" and "twelve"                                            | 378        |
| 30.5 "Thirteen" to "nineteen"                                         | 379        |
| 30.6 The tens ("twenty," "thirty," etc.)                              | 379        |
| 30.7 "Twenty-one" to "ninety-nine"                                    | 380        |
| 30.8 Hundred(s)                                                       | 382        |
| 30.8.1 "Two hundred"                                                  | 382        |
| 30.9 Thousand(s)                                                      | 384        |
| 30.9.1 "Two thousand"                                                 | 384        |
| 30.9.2 Thousands and dates                                            | 385        |
| 30.10 Million(s)                                                      | 386        |
| 30.11 Ordinal numbers "first" to "tenth" as adjectives                | 388        |
| 30.12 Ordinal numbers as adverbs                                      | 389        |
| 30.13 Lists of cardinal and ordinal numbers                           | 390        |
| 30.13.1 Cardinal and ordinal numbers from 1 to 10                     | 390        |
| 30.13.2 Cardinal numbers with counted nouns                           | 390        |
| 30.13.3 Ordinal numbers with counted nouns                            | 391        |
| 30.14 Fractions                                                       | 391        |
| <b>31 Quantifiers</b>                                                 | <b>393</b> |
| 31.1 كُلُّ                                                            | 393        |
| 31.1.1 كُلُّ plus indefinite singular nouns: "each and every"         | 393        |
| 31.1.2 كُلُّ plus definite singular nouns: "the whole of"             | 393        |
| 31.1.3 كُلُّ plus definite plural nouns: "all of"                     | 394        |
| 31.2 بَعْضُ "some of"                                                 | 394        |
| 31.3 جَمِيعُ "all of"                                                 | 395        |
| 31.4 مُعْظَمُ "most of"                                               | 395        |
| 31.5 كِلَا "both"                                                     | 396        |
| 31.6 كِلْتَا "both"                                                   | 396        |
| 31.7 عِدَّةٌ "many, a number of"                                      | 397        |
| 31.8 The quantifiers as adjectives                                    | 397        |

|           |                                                         |            |
|-----------|---------------------------------------------------------|------------|
| <b>32</b> | <b><i>Haal</i> clauses (accusative of circumstance)</b> | <b>399</b> |
| 32.1      | A nominal sentence as a subordinate clause              | 399        |
| 32.2      | Verbal sentences without <i>واو الحال</i>               | 400        |
| 32.3      | Equational sentences                                    | 401        |
| 32.4      | Use of active participles, passive participles or nouns | 402        |
| 32.5      | Use of prepositional phrases                            | 402        |
| 32.6      | Negation of <i>Haal</i> clause                          | 403        |
| 32.7      | <i>Haal</i> clauses in the past tense                   | 404        |
| <b>33</b> | <b><i>Tamyiiz</i> (accusative of specification)</b>     | <b>405</b> |
| 33.1      | Comparisons using <i>tamyiiz</i>                        | 405        |
| 33.2      | Numerals 11 to 99 and <i>tamyiiz</i>                    | 406        |
| 33.3      | Weights, measures, and <i>tamyiiz</i>                   | 406        |
| 33.4      | كَمْ “how much,” “how many” and <i>tamyiiz</i>          | 407        |
| <b>34</b> | <b>Exception</b>                                        | <b>408</b> |
| 34.1      | إِلَّا                                                  | 408        |
| 34.2      | مَا عَدَا                                               | 409        |
| 34.3      | عَدَا                                                   | 410        |
| 34.4      | غَيْرُ                                                  | 410        |
| 34.5      | سِوَى                                                   | 411        |
| 34.6      | مَا خَلَا                                               | 412        |
| 34.7      | خَلَا                                                   | 412        |
| 34.8      | حَاشَا                                                  | 413        |
| 34.9      | بِاسْتِثْنَاءِ                                          | 413        |
| <b>35</b> | <b>Vocative</b>                                         | <b>414</b> |
| 35.1      | يَا                                                     | 414        |
| 35.2      | نَدْبَةٌ “lamentation”                                  | 417        |
| 35.3      | أَيُّهَا                                                | 418        |
| 35.4      | أَيُّهَا                                                | 418        |
| 35.5      | يَا أَيُّهَا / يَا أَيُّهَا                             | 419        |
| 35.6      | أَيَّ                                                   | 419        |

|                                                             |            |
|-------------------------------------------------------------|------------|
| <b>36 Exclamation</b>                                       | <b>420</b> |
| 36.1 ما plus comparative adjectives                         | 420        |
| 36.2 ما... ما plus verbal phrases                           | 421        |
| 36.3 أَفْعَلْ بِـ                                           | 422        |
| 36.4 يَا لـ / لـ                                            | 422        |
| 36.5 كَمْ                                                   | 423        |
| 36.6 بِئْسَ and نَعِمَ                                      | 424        |
| <b>37 Apposition</b>                                        | <b>425</b> |
| 37.1 Substitution of a noun for the whole                   | 425        |
| 37.2 Substitution of a part for the whole                   | 426        |
| 37.3 Comprehensive substitution                             | 426        |
| 37.4 Correcting oneself                                     | 426        |
| <b>38 Emphasis</b>                                          | <b>427</b> |
| 38.1 عَيْنَ / نَفْسَ                                        | 427        |
| 38.1.1 عَيْنَ / نَفْسَ in the dual                          | 428        |
| 38.1.2 عَيْنَ / نَفْسَ in the plural                        | 428        |
| 38.2 ذات "self"                                             | 429        |
| 38.3 Emphasis by pronoun repetition                         | 429        |
| <i>Appendix A: hollow verbs</i>                             | 431        |
| <i>Appendix B: defective verbs</i>                          | 435        |
| <i>Appendix C: doubled verbs</i>                            | 436        |
| <i>Appendix D: فَاعَلَ verbs (Form III)</i>                 | 438        |
| <i>Appendix E: أَفْعَلَ verbs (Form IV)</i>                 | 440        |
| <i>Appendix F: verbs requiring the use of 'anna أَنْ</i>    | 441        |
| <i>Appendix G: phrases requiring the use of 'anna أَنَّ</i> | 444        |
| <i>Appendix H: phrases requiring the use of 'an أَنْ</i>    | 445        |
| <i>Bibliography</i>                                         | 446        |
| <i>Index 1: English grammatical terms</i>                   | 448        |
| <i>Index 2: Arabic grammatical terms</i>                    | 453        |

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# Introduction

The rise of the grammatical tradition among Arabs is tied closely to the rise of Islam and its holy book, the Qur'an. This book became a subject of study and linguistic analysis in the seventh century A.D. This is no different to the development of grammars of other nations that was stimulated by religious or other major works: the Vedas gave rise to the grammar of Sanskrit, Homer to the Greek grammar, the Biblical canons to Hebrew and the book of Confucius to Chinese.

The first book on Arabic grammar, *al-Kitaab*, was authored by Sibawayhi in the eighth century. Since then, many schools of Arabic grammar have developed, with various competing regional and intellectual paradigms resulting in a great number of books from various perspectives and for different purposes. Through such works, the Arabic language has been minutely and painstakingly analyzed and set out in countless descriptions by eminent scholars writing in Arabic as well as in major Eastern and Western languages.

This work is not intended to add one more book to the distinguished list of classics on the subject. Rather, it is intended for a special audience: students learning Arabic as a foreign language at university level. One of its major goals is to present the fundamentals of Arabic grammar to those in the process of acquiring the language in an easy-to-read format.

This material consists of topics essential to the mastery of Arabic as a foreign language, both orally and in its written form. It treats the grammatical issues integral to language learning at university level, both undergraduate as well as graduate. Various grammar details and innumerable complex exceptions to rules, endemic to classic Arabic grammar books and university-level grammar courses in Arab universities, were deliberately left out.

The first eight chapters cover the basic building blocks of language in a manner learners untrained in grammar in their high schools can find accessible.

These chapters present a general overview of how those elements interface with each other to form a system of communication, both orally and in writing, to foster accuracy in the linguistic output, the means of communication in a speech community. *Fundamentals of Arabic Grammar*, henceforth *Fundamentals*, presumes its users to have mastered the Arabic writing system, the names of letters of the alphabet and the sounds they represent. This is normally expected by the end of the first four weeks of the first semester of an introductory Arabic language course in any serious university program. That is why all examples are given in the Arabic orthography, and references are made to the Arabic names of the letters and basic notions such as *tanwiin*.

*Fundamentals* is not intended to replace instructional textbooks. It is intended to supplement and to reinforce them; to function as a resource book, a reference tool providing a holistic presentation of grammar rather than the disjointed approach often encountered in textbooks available on the market nowadays.

The arrangement of chapters attempts to relate relevant items to one another. Materials specific to nouns, their cases, derivation, numbers, etc., for example, are sequentially ordered in the interest of providing a comprehensive treatment of nouns. The same is to be said about verbs, their types, behaviors, tenses, and moods, etc. Instructors can enjoy leeway in determining which chapters, or sections of chapters, are essential to their students' immediate needs. They, therefore, can order the presentation of materials to their students according to the learners' levels, curricular requirements in a specific week, or their program priorities. The chapter on verbs, for example, is too detailed to present to a beginning-level class in one sitting. The assignment of such a chapter could be spread over a number of sessions, as need dictates. Similarly, to treat the grammar of numbers adequately instructors may choose to divide this topic for different presentations on different days.

*Fundamentals* is well suited for an independent grammar course at university level. Indeed, its origin lay in just such a course. In this case, it plays a different role. As a course textbook, it can serve as a desk reference for both the student and instructor and will enable them to clarify points of grammar in an organized fashion.

The pages of this work contain a large number of tables of verb conjugation spread out in the various chapters dealing with verbs, their tenses and moods. In addition, there are several supplementary tables, placed on the web, to which learners can refer to ensure mastery of the verb system and other derivations.



Learning the grammar contained in the pages of this book is supported by the accompanying exercises placed on the web. These exercises are intended for in-class practice as well as for homework assignments. Language learning is not different from any skill that can be mastered through practice only. As the saying goes, “practice makes perfect.”

The Arabic introduced in this book is often referred to as Modern Standard Arabic (MSA), or Modern Literary Arabic (MLA), the language variety used in formal settings across the Arabic-speaking regions, both in print and, increasingly, in electronic media, especially in the last few decades. The Arabic term *fuṣḥa*, “refined, pure,” is often employed in reference to this linguistic variety. Thus, the examples used in these pages to illustrate certain grammar points mirror those utterances delivered in formal settings by literate, educated native speakers, orally or in writing. Due to historical and other reasons, educated native speakers of MSA have not represented a majority in their societies. Their numbers, however, are increasing due to many factors: the spread of education, rising literacy levels, and the recent introduction of pan-Arab electronic media venues that employ the linguistic variety contained in this work.

Examples are provided only in the Arabic script with full vocalization, except for proper nouns where case markers have been left out. Some grammar books provide phonetic transcription of example sentences. This book deliberately avoids this practice in order to encourage learners to access the language in its own writing system. Word glosses and idiomatic translations of sentences are also provided.

Latinate nomenclature may not always be adequate to characterize the Arabic linguistic phenomena under discussion. There is a deliberate effort on our side to introduce Arabic grammar terminology, often side by side with commonly used Western terminology. Instead of using the designation “assimilative verbs” used by Western sources, for example, the term *waaw*-beginning verbs is employed, named after the letter *waaw*—a term favored by Arab grammarians, and more descriptive in the classification of those verbs. The linguistically savvy learner will find the Arabic labels more accurate than the Latinate ones, which are conventionally imposed from outside the language tradition to describe grammar categories belonging to a different language tradition and family.

To study Arabic grammar is to participate in Arab culture. In addition to facilitating precise communication in Arabic, the study of grammar opens doors

to cultural production like theology, literature, songs, and even humor. Many a fine point turns on grammar, and in these Arabic speakers have always found much to enjoy and debate. It is hoped that students will learn to appreciate Arabic grammar as much as they do the music, food and other aspects of Arab culture.

Mohammed Sawaie  
Charlottesville, Virginia  
April 26, 2013

# Symbols used

‘ = *hamza* ء

H = *Haa*’ ح

kh = *khaa*’ خ

dh = ذ

S = *Saad* ص

Dh = *Dhaad* ض

T = *Taa*’ ط

Z = *Zaa*’ ظ

‘ = *‘ayn* ع

gh = *ghayn* غ

q = *qaaf* ق

a = *fat-Ha*

aa = *‘alif* ا

i = *kasra*

ii = *yaa*’ ي

y = semi consonant

u = *Dhamma*

uu = *waaw* و

w = semi consonant

M = Masculine

F = Feminine

s.o. = someone

s.th. = something

Sg = singular

D = dual

Pl = plural

*lit.* = literally

## CHAPTER 1

# The verb system in Arabic الأفعال

Verbs are that part of speech that express action or the occurrence of an event. Verbs are usually the first element in MSA sentences that contain verbs, followed by performers of actions, called *فاعل* in Arabic. A sentence whose initial element is a verb is known as a *verbal sentence*. A sentence beginning with a noun is called a *nominal sentence*. There are grammatical consequences for the choice of placing the verb or the performer of action at the head of the sentence. Examples of verbal and nominal sentences follow:

وَصَلَ الصَّدِيقُ أَمْسَ.      The friend (M) arrived yesterday.  
الصَّدِيقَةُ وَصَلَتْ أَمْسَ.      The friend (F) arrived yesterday.

### 1.1 THE PERFORMER OF ACTION فاعِل

All verbs have a *فاعل*, the performer of action. This element could be expressed as a noun, or nouns, or as a pronoun, explicit or implied. An expressed noun functioning as a performer is always in the nominative case; it can be definite or indefinite. Definite singular nouns must end with a *Dhamma* in the writing system of formal Arabic, pronounced *-u*; indefinite singular nouns end with two *Dhammas* in orthography, pronounced *-un*. Dual definite and indefinite nouns such as *فاعل* must have *-ان* at their ends; regular masculine plural nouns have *-ون*; irregular plural nouns, like singular nouns, have either a *Dhamma* or two, depending on their determination (whether they are definite or indefinite). Finally, regular feminine plural nouns must have *-ات* with either a *Dhamma* or two, depending on their determination.

### 1.2 VERB TENSES

Verbs can convey a sense of time frame: past, present, or future; whether the action happened in the past or was a single occurrence, or if one action

happened before or after another, whether it happens regularly and habitually, or is happening at the present time, or whether it will happen at some future time. These time references of events expressed by verbs are called tenses. Verb tenses in Arabic are divided into the following:

1. Past tense is used to express a past, completed action (see Chapter 11), or an action which was ongoing in the past (see Chapter 18 on past continuous tense), or two actions which happened in the past with one action occurring before the other (see past perfect tense, Chapter 19).
2. Present tense is used to express actions in the present, either happening habitually or regularly, or to state a fact. Additionally, this tense can be used to express the future (see Chapter 14). Forms of the present tense are also used in imperatives and their negatives, and follow subjunctive particles.
3. Future tense employs verbs to express action that will happen at some point in the future (see Chapter 14).

### 1.3 INTRANSITIVE VERBS الْأَفْعَالُ اللَّازِمَةُ VERSUS TRANSITIVE VERBS الْأَفْعَالُ الْمُتَعَدِّيَّةُ

#### 1.3.1 Intransitive verbs الْأَفْعَالُ اللَّازِمَةُ

Some verbs require only a performer of action, the فاعِل, to make a complete sentence. For example, the verbs نَامَ “he slept, to sleep” or اِبْتَسَمَ “he smiled, to smile” express actions that are unilaterally performed by one person, namely the person who slept or smiled. Such verbs are referred to as *intransitive verbs* (أَفْعَالُ لَا زِمَة / فِعْلٌ لَا زِم), verbs that do not require direct objects as in كَبُرَ “to become bigger,” ضَحِكَ “to laugh.” Intransitive verbs are often used with prepositions which are learned as part and parcel of learning the verb itself and how it is used. Examples of intransitive verbs include: ذَهَبَ إِلَى “to go to,” رَجَعَ إِلَى “to return from/to,” خَرَجَ مِنْ “to go out, exit,” etc.

#### 1.3.2 Transitive verbs الْأَفْعَالُ الْمُتَعَدِّيَّةُ

Some verbs express actions by a performer that extends explicitly or implicitly to something or someone else. Such verbs are called *transitive verbs* (فِعْلٌ مُتَعَدٍّ / أَفْعَالُ مُتَعَدِّيَّة). A transitive verb not only has a فاعِل, performer, but can

take what is referred to as *مَفْعُولٌ بِهِ*, a direct object. Examples of transitive verbs include *دَرَسَ* “to study,” *كَتَبَ* “to write,” *فَهِمَ* “to understand,” *شَرَبَ* “to drink,” etc. If the direct object is not mentioned, the speaker/writer is using a stylistic strategy called *truncation* and is leaving it to the listener/reader to fill it in. A limited number of verbs take two direct objects. Examples of such verbs include: *أَعْطَى* “to give,” *عَيَّنَ* “to appoint,” *اِنتَخَبَ* “to elect, select.” Consider the following examples:

أَعْطَى الرَّجُلُ الْوَلَدَ دِينَارًا. The man gave the boy a *dinar*.

عَيَّنَ الرَّئِيسُ الْأُسْتَاذَ وَزِيرًا. The president appointed the professor as a minister.

## 1.4 NOUNS AS DIRECT OBJECTS

Direct objects are always in the accusative case (*مَنْصُوب*); they can be definite or indefinite (see Chapter 3 on cases). Singular, definite nouns functioning as direct objects must end with a *fat-Ha* in formal spoken or scripted Arabic. On the other hand, if the direct object is indefinite masculine, it must end with an *'alif* bearing two *fat-Has* *أَ* (*tanwiin*) in the orthography. Masculine, indefinite nouns as direct objects ending with *hamza* do not take this *'alif*-bearing two *fat-Has*, as in, for example, *سَمَاءٌ* “sky,” *مَاءٌ* “water,” *هَوَاءٌ* “air,” etc. Feminine nouns functioning as direct objects end with two *fat-Has* placed above the feminine marker, the *taa' marbuuTa* *ة*. Consider the following:

الطالبة قرأت كتاباً. The student (F) read a book.

حُسين شرب قهوة. Hussein drank coffee.

Dual masculine or feminine nouns must end with *ينَ* - when functioning as direct objects, as in the following examples:

قابلوا موظفين. They met two employees.

دعونا صديقتين. We invited two friends (F).

Regular masculine nouns end with *ينَ*; irregular plural nouns as objects behave largely like singular nouns with respect to their accusative case endings; definite

feminine regular plural nouns must have a *kasra* instead of *fat-Ha* or two *fat-Has* if they are indefinite. Consider the following examples:

وَوَضَّفَتِ الشَّرَكَةُ مُهَنْدِسِينَ.    The company employed engineers (M).  
 قَابَلَتِ الْمُدِيرَةُ مُدَرِّسَاتٍ.    The director met teachers (F, Pl).

## 1.5 PRONOUNS AS DIRECT OBJECTS

If the direct object is a pronoun, this pronoun assumes a *cliticized*, shortened form that must attach to the end of the verb as a suffix (see Chapter 5 on pronouns). The direct object pronoun cannot stand independently and is understood to be in the accusative case. Consider the following:

الْأَبُ قَابَلَنَا أَمْسَ.    The father met us yesterday.  
 هَلْ شَاهَدْتَهَا فِي الْمَكْتَبَةِ؟    Did you see her in the library?  
 عَرَفْتُهُمْ أَثْنَاءَ الدَّرَاسَةِ فِي الْجَامِعَةِ.    I knew them during the [my] university study.

## 1.6 GENDER

Verbs are inflected to first, second and third pronouns. They must reflect the gender of the *فاعل* for the second أَنْتَ “you (M),” أَنْتِ “you (F),” their dual and plural forms (see Chapter 5 on pronouns) and third person pronouns هُوَ “he,” هِيَ “she,” and their dual and plural forms. The first person pronouns أَنَا “I” and نَحْنُ “we” do not have gender markings in verb inflection/conjugation. If the *فاعل* is a feminine noun, it is marked by suffixing ت-, as in the following:

الطَّالِبَةُ أَكَلَتِ الْخُبْزَ.    The student (F) ate the bread.  
 أَكَلَتِ الطَّالِبَةُ الْخُبْزَ.    The student (F) ate the bread.

Because verbs are specific to gender, person and number (below), no pronoun is necessary to represent the *فاعل*. If a pronoun is used, it simply adds emphasis.

## 1.7 NUMBER IN VERBS

Singular nouns such as *فَاعِل* are used with singular verbs. If, however, the *فَاعِل* is a dual or plural noun placed before the verb, as in nominal sentences, the verb must reflect the number of the noun. (This matter is treated in detail in Chapter 11.) The following examples are illustrative:

شَرَبَ الْمُعَلِّمُونَ الْقَهْوَةَ. The teachers drank coffee.

الْمُعَلِّمُونَ شَرَبُوا الْقَهْوَةَ. The teachers drank coffee.

## 1.8 VERB VOICE

### 1.8.1 The active voice

All verb tenses, past, present and future, discussed thus far are in the active voice. This means that the identity of the performer of the action, i.e. the *فَاعِل*, is known to interlocutors; it is easily identifiable by the presence of the noun indicating who carried out the action, as in the following examples:

كَسَرَ الطَّالِبُ الزُّجَاجَ. The student broke the glass.

يَكْتُبُ الصَّحْفِيُّ مَقَالَةً كُلَّ أُسْبُوعٍ. The journalist writes an article every week.

### 1.8.2 The passive voice

In cases when the performer is not identified or is unknown, the verb is rendered in the passive voice. Passive verbs in Arabic in all tenses undergo internal vowel change(s) from the active. The two examples in the active voice above are rendered in the passive voice as follows:

كُسِرَ الزُّجَاجُ. The glass was broken.

تُكْتَبُ مَقَالَةٌ كُلَّ أُسْبُوعٍ. An article is written every week.

Note that the performers of actions in these sentences are not identified, and that the accusative direct objects *الزُّجَاجَ* “the glass,” and *مَقَالَةً* “essay, an article,”



in the active voice sentences changed their cases to the nominative. Accusative direct objects changing to the nominative case are labeled as **نائب الفاعل** “performer deputy” in Arabic grammar. Note that the verb **يَكْتُبُ** “he writes” in the second sentence changes gender into the feminine to agree with the feminine noun **مقالة** “essay, article” when it becomes the **فاعل** of the passive verb.

In addition to obscuring the identity of the performer in the preceding examples, the passive voice is sometimes used for stylistic variation, especially in writing (see Chapter 16 for detailed discussion).

## 1.9 VERB FORMS OR PATTERNS **وَزْن** OR **صِيغة**

Arab grammarians describe Arabic verbs by using a standard verb, the verb **فَعَلَ** “to do,” and rendering it into various forms or patterns with prefixes and infixes to describe how a particular verb fits into the general patterning of Arabic verbs. It is a device similar to how X, Y, and Z serve as templates for algebraic expressions. The three consonants of the verb **فَعَلَ** stand for the three consonants that comprise the root of most Arabic verbs. These tri-consonantal verbs are called **أفعال ثلاثية** / **فِعْل ثلاثي**. The **ف** represents the first consonant, **ع** represents the second consonant, and **ل** represents the third consonant. Thus, from the three consonants **د**, **ر**, and **س** we obtain the verb **دَرَسَ** “he studied, to study”; it is in the **فَعَلَ** form, Form I. When the middle consonant is doubled phonetically (written with a *shadda* in the orthography), we obtain **دَرَّسَ**. This verb is said to be in the **فَعَّلَ** form, Form II; the newly formed verb means “he taught.” Western writers on Arabic grammar refer to verb categories by the use of Roman numerals. A verb consisting of three consonants is referred to as a Form I verb. Other verb forms are assigned different Roman numerals, as we shall see below.

### 1.9.1 Form I verbs **صِيغة فَعَلَ**

Verbs in the past tense in **فَعَلَ** form express the third person singular pronoun **هُوَ**. They always end in *fat-Ha*. The middle vowel may be a *fat-Ha* as in **يَكْتُبُ** / **كَتَبَ** “he wrote,” or a *kasra* as in **يَلْعَبُ** / **لَعِبَ** “he played,” or a *Dhamma* as in **يَكْبُرُ** / **كَبُرَ** “he grew up.” Schooled native speakers memorize their verb patterns and internalize this information. Foreign learners are expected to do the same.

Tri-consonantal فَعَلَ verbs can be intransitive and transitive verbs (see above). فَعَلَ verbs (Form I) are generally viewed to have several subcategories, presented below under their respective titles:

### 1.9.1.1 waaw-beginning verbs الْأَفْعَالُ الْوَائِيَّةُ

فَعَلَ verbs include a list of verbs that begin with a *waaw* in the past tense, known as أفعال واوِيَّة, or أفعال المِثَال, “*waaw*-beginning verbs.” The middle vowel in the past tense varies. Some of these verbs are intransitive, others are transitive. In the present tense, the *waaw* for the third person singular pronoun هُوَ “he” changes to *yaa*’, as we shall see in Chapter 12. Following are intransitive verbs in this category: وَجَبَ / يَصِلُ “to become necessary, to be incumbent,” وَصَلَ / يَصِلُ “to arrive at, reach,” وَقَفَ / يَقِفُ “to stand up, to stop.” Transitive verbs in this category include وَجَدَ / يَجِدُ “to find, to locate,” وَصَفَ / يَصِفُ “to describe,” and وَهَبَ / يَهَبُ “to grant.”

### 1.9.1.2 yaa'-beginning verbs الْأَفْعَالُ الْيَائِيَّةُ

فَعَلَ verbs include a list of verbs that begin with a *yaa*’ in the past tense, known as أفعال يائِيَّة “*yaa*’-beginning verbs.” These verbs tend to be intransitive, and their use is rather infrequent. Examples include يَيْئَسُ / يَيْئَسُ “to despair, to lose hope,” يَيْبَسُ / يَيْبَسُ “to be/become dry.”

### 1.9.1.3 Hollow verbs الْأَفْعَالُ الْجَوْفَاءُ

Hollow verbs in the past tense consist of two consonants separated by an ‘*alif*’ as in قَالَ / يَقُولُ “to say,” etc. They have roots that are either *waaw* or *yaa*’.

### 1.9.1.4 Defective verbs الْأَفْعَالُ الْمُعْتَلَّةُ الْآخِرُ [الْأَفْعَالُ النَّاقِصَةُ]

Defective verbs الْأَفْعَالُ الْمُعْتَلَّةُ الْآخِرُ or الْأَفْعَالُ النَّاقِصَةُ in the past tense end with either ‘*alif maqSuura*’ or ‘*alif*’. Examples of verbs ending with ‘*alif maqSuura*’ are بَنَى / يَبْنِي “to build,” and رَمَى / يَرْمِي “to throw, to toss.” Examples of verbs ending with regular ‘*alif*’ include عَلَا / يَعْلُو “to go up, to rise,” and سَمَا / يَسْمُو “to become sublime.”

### 1.9.1.5 Doubled verbs الأفعال المضعفة

The last sub-category of فَعَلَ verbs is a group of verbs that have a final doubled, geminated consonant, as in عَدَّ / يَعُدُّ “to count, to consider,” يَمُرُّ / مَرَّ “to pass through,” and so on.

### 1.9.1.6 Verbs of beginning أفعال الشروع

This is a group of verbs denoting the onset of an action. Such verbs must be followed by a noun forming an equational sentence whose predicate must be an indicative present tense verb. For that reason, Arab grammarians consider verbs of beginning members of كَانَ and its sisters (see Chapter 10). This structure is used to indicate actions that happened in the past. All these verbs have the meaning of “[he] began, started, initiated.” Such a finite list of verbs includes the following examples: أَخَذَ / يَأْخُذُ “[he] took it upon himself,” بَدَأَ / يَبْدَأُ “he began,” شَرَعَ / يَشْرَعُ “he started,” etc.

These verbs are generally followed by verbs in the present tense to express the notion that someone initiated an action. Note that the forms of verbs of beginning themselves are in the past tense; however, the verb following them must be in the present tense. Examine the following illustrative examples:

|                                                   |                                             |
|---------------------------------------------------|---------------------------------------------|
| أَخَذَ يَدْرُسُ عِنْدَمَا شَاهَدَنِي.             | He started to study when he saw me.         |
| هَبَّ يُدَافِعُ عَنِ هَذِهِ الْقَضِيَّةِ.         | He rushed to defend this matter.            |
| شَرَعَ يَتَكَلَّمُ عَنْ آرَائِهِ السِّيَاسِيَّةِ. | He began talking about his political views. |
| صَارَ يَصِيحُ بِصَوْتٍ عَالٍ.                     | He started shouting in a loud voice.        |
| أَخَذَ يَتَكَلَّمُ عَنِ السِّيَاسَةِ.             | He began talking about politics.            |
| بَدَأَ يَكْتُبُ مُذَكَّرَاتِهِ.                   | He started writing his memoirs.             |

### 1.9.2 Augmented verbs الأفعال المَزِيدَة (Forms II–X)

The فَعَلَ form can be manipulated by prefixes and/or infixes, or a combination of these to create other verb categories. These elements are represented in the orthography and include doubling of a consonant in the middle or end of a verb (Form II), as was mentioned previously. In addition, there are the long

vowel *aa* represented by 'alif in the orthography (Form III); a *hamza* written on an 'alif (Form IV); a *taa'* prefixed to Form II verbs (Form V); or a combination of *taa'* as a prefix and 'alif as an infix (Form VI); or a combination of 'alif and *nuun* as a prefix (Form VII); or 'alif as prefix and *taa'* as infix (Form VIII); an 'alif and doubling of the final consonant (Form IX); and, finally, *است* as prefix (Form X). Discussion of the various verb categories follows.

### 1.9.2.1 Form II verbs صيغة فَعَّلَ

This verb form is derived from فَعَلَ verbs by doubling the middle consonant. In the Arabic orthography, this is represented by writing the *shadda* followed by a *fat-Ha* above the middle consonant. This doubling of the middle consonant results in new verbs with new special meanings. Since فَعَّلَ form verbs are derived from فَعَلَ verbs, a semantic link between the original form and the augmented one may exist. For example, يَدْرُسُ / دَرَسَ means "to study." يُدَرِّسُ / دَرَّسَ, on the other hand, means "to make someone study" or "to cause someone to study." دَرَّسَ is, therefore, used in the sense of "to teach." Verbs in this category tend to be transitive, i.e. they require a direct object.

Some فَعَّلَ form verbs indicate a level of intensity added to the original meaning of فَعَلَ forms. For example, يُكَسِّرُ / كَسَرَ is augmented from يَكْسِرُ / كَسَرَ "to break." It conveys the meaning of "to break in an intensive fashion," i.e., "to smash."

### 1.9.2.2 Form III verbs صيغة فَاعَلَ

This verb form is derived from the فَعَلَ form by phonetically elongating the *fat-Ha* sound; in the orthography by inserting an 'alif after the first consonant, resulting in فَاعَلَ. Some verbs in this category can be transitive, others intransitive. Intransitive verbs require a preposition. Many instances of فَاعَلَ forms indicate reciprocity or mutuality and have a semantic relationship to فَعَلَ verb forms. This relationship, however, is sometimes tenuous. Examine the following examples:

ساعدَ المدرِّسُ الطالبَ. The instructor helped the student.

قابلَ المديرُ الطَّبيبةَ. The director met with the physician.

### 1.9.2.3 Form IV verbs صيغة أفعل

Verbs in this form are derived by the prefixation of a *hamza* at the beginning of the فَعَلَ form. In the orthography, the *hamza* at the beginning of a word must always have a “seat” in the form of an *’alif*; such augmentation results in change in the vowel pattern. Notice in this form that the first consonant is not followed by a vowel; a *sukuun* is provided in the orthography. Many verbs in this category are transitive, others intransitive. In many instances أَفْعَلَ forms have a causal semantic relationship to فَعَلَ verb forms. This relationship, however, is sometimes tenuous. Examine the following examples:

|                                 |                                            |
|---------------------------------|--------------------------------------------|
| عَلَّمَ بِالْخَبَرِ.            | He knew of the news [item].                |
| أَعْلَمَ صَدِيقَهُ بِالْخَبَرِ. | He informed his friend of the news [item]. |
| فَهِمَ السُّؤَالَ.              | He understood the question.                |
| أَفْهَمَنِي السُّؤَالَ.         | He explained the question to me.           |

### 1.9.2.4 Form V verbs صيغة تَفَعَّلَ

This form is obtained by the prefixation of the ت to فَعَلَ Form II verbs. Whereas Form II has a causative effect, the addition of *taa’* at the beginning contributes to make تَفَعَّلَ Form V reflexive, as in قَطَعَ “to cut intensively,” تَقَطَّعَ “to be cut.” In addition, Form V also conveys a sense of intensity. For example, اِفْتَرَقَ means “to separate,” and تَفَرَّقَ conveys the meaning of “disperse.” Examine the following examples:

|                                                         |                                                         |
|---------------------------------------------------------|---------------------------------------------------------|
| تَفَرَّقَ الْمُتَظَاهِرُونَ فِي شَوَارِعِ الْمَدِينَةِ. | The demonstrators dispersed in the streets of the city. |
| تَكَلَّمَ الْمُحَاضِرُ عَنْ سُورِيَا.                   | The lecturer spoke about Syria.                         |
| تَأَلَّمَتِ الْأُمُّ لِمَرَضِ ابْنِهَا.                 | The mother felt pain due to her son’s illness.          |

### 1.9.2.5 Form VI verbs صيغة تَفَاعَلَ

This form is derived by the prefixation of *taa’* to the فَاعَلَ form, thus resulting in تَفَاعَلَ—a form that conveys the sense of reciprocity or mutuality. فَاعَلَ verb

forms and those of *تَفَاعَلَ* share features of the same meaning. The difference between these two categories, however, is in their syntax. Whereas *فَاعَلَ* forms often tend to have a direct object, *تَفَاعَلَ* verbs, on the other hand, often require the use of a preposition, most commonly *مَعَ*.

تَسَاعَدَ مَعَ الطُّلَّابِ. He and the students cooperated.

تَقَابَلَ مَعَ الزُّوَّارِ. He met with the visitors.

### 1.9.2.6 Form VII verbs صِيغَةُ اِنْفَعَلَ

This form is derived from *فَعَلَ* verb forms by the prefixation of *اِنْ* to *فَعَلَ* verbs. In general, this verb form expresses a reflexive or passive meaning, i.e. something that happens to the entity, a person or a thing, from within itself, without external agents. For example, *كَسَرَ* “to break,” requires an agent to effect the action. On the other hand, *اِنْكَسَرَ* expresses that the thing broke by itself; it was not broken by an outside agent. All *اِنْفَعَلَ* form verbs are intransitive; some in this category require the use of a preposition, usually *مِنْ* “from,” *إِلَى* “to,” or *مَعَ* “with,” but other prepositions are also possible.

اِنْسَحَبَ مِنَ الْاِجْتِمَاعِ. He withdrew from the meeting.

اِنْكَسَرَ الزُّجَاجُ. The glass broke.

### 1.9.2.7 Form VIII verbs صِيغَةُ اِفْتَعَلَ

This verb form is derived by two processes: the use of *hamza* as a prefix (in the orthography it is written as an *'alif* with a *kasra* underneath it), and the insertion of a *taa'* after the first consonant of *فَعَلَ* verbs. The first consonant is not followed by a vowel. This explains why in the orthography the *sukuun* is written above the first organic consonant of the verb. From the verb *سَمِعَ* / *يَسْمَعُ* “to hear,” we obtain *اِسْتَمَعَ* / *يَسْتَمَعُ* “to listen.” Some of the verbs in this pattern are transitive, requiring direct objects; others are intransitive and require the use of prepositions.

The inserted *taa'* in this pattern undergoes changes in the environment of voiced and/or emphatic sounds. Thus, in the verb *زَحَمَ* / *يَزْحِمُ* “to crowd, to push,” the *taa'* changes to its voiced counterpart, namely *daal*. Instead of the expected *اَزَحَمَ* the actual verb in use is *اَزْدَحِمَ* / *يَزْدَحِمُ* “to become crowded.”

Similarly, in the verb *زَهَرَ* / *يُزْهِرُ* “to bloom, flourish” the *taa’* is assimilated by the voiced consonant *ز* and changes to *daal*, thus creating the verb *ازْدَهَرَ* / *يَزْدَهَرُ* “to flourish, prosper.”

If *dhaal* is the first letter/sound of the tri-consonantal verb, the inserted *taa’* is assimilated by this first letter. From *ذَخَرَ* “to keep, preserve” we obtain *ادْخَرَ* “to save, preserve, amass, hoard.”

If the first letter/sound of the *فَعَلَ* Form I verb is either *ص* or *ض* the inserted *ت* changes into *ط*. Similarly, if the first letter/sound of the *فَعَلَ* Form I verb is *ط* the inserted *ت* changes to *ط*; if the first letter/sound is *ظ* the inserted *ت* changes to *ظ*, as the following examples illustrate:

From *صَلَحَ*, one of whose meanings is “to be useful,” we obtain *اصْطَلَحَ* “to accept, to adopt”; from *صَادَ* “to catch, to trap,” we obtain *اصْطَادَ* “to catch, to hunt.” From *صَبَعَ* “to sleep, recline,” we obtain the verb *اضْطَجَعَ* “to recline, to sleep, to lie down”; from *ضَرَبَ* “to hit,” we obtain *اضْطَرَبَ* “to be in a state of turmoil, to agitate.” From *طَلَعَ* “to appear, to rise, to become visible,” we obtain *اطْلَعَ* “to behold a view”; from *ظَلَمَ* “to do injustice to someone,” we obtain *اظْلَمَ* “to suffer injustice, to be wronged.”

Consider the following examples:

|                                                             |                                                              |
|-------------------------------------------------------------|--------------------------------------------------------------|
| ازْدَحَمَتِ الشُّوَارِعُ بِالزُّوَّارِ.                     | The streets were crowded with tourists.                      |
| ازْدَهَرَ اِقْتِصَادُ الْبِلَادِ.                           | The country’s economy flourished.                            |
| اصْطَادَ الصَّيَّادُ سَمَكَةً كَبِيرَةً.                    | The fisher caught a big fish.                                |
| ادْخَرَ الْمُسْتَشْمِرُ أَمْوَالًا كَثِيرَةً.               | The investor amassed huge amounts of money.                  |
| اضْطَرَبَتِ الْأَسْوَاقُ الْمَالِيَّةُ أَثْنَاءَ الْحَرْبِ. | The stock markets were in a state of turmoil during the war. |

In *waaw*-beginning verbs the *waaw* is assimilated by the inserted *taa’*. From Form I verb *وَصَلَ* “to arrive at,” we obtain *اتَّصَلَ* “to contact, communicate with,” of Form VIII. Similarly, from *أَخَذَ* “to take,” the Form VIII verb is *اتَّخَذَ* “to take up, to take on, to adopt.” Examine the following:

|                                               |                                             |
|-----------------------------------------------|---------------------------------------------|
| اتَّصَلَ بِي صَدِيقِي أَحْمَدُ مِنْ دِمَشْقِ. | My friend Ahmad contacted me from Damascus. |
| اتَّخَذَ سَامِي رَأْيَ أَبِيهِ.               | Sami adopted his father’s opinion.          |



### 1.9.2.8 Form IX verbs صِيغَةُ إِفْعَلَّ

This verb form is obtained by the use of *hamza* as a prefix to the فَعَلَ form (in the orthography it is written as an 'alif with a *kasra* underneath it) and the doubling of the final consonant, represented in the writing system by a *shadda*. Note that the first consonant is not followed by a vowel. فَعَلَّ verbs tend to designate physical defects or change of color. For example, the triconsonantal verb عَرَجَ / يَعْرِجُ pertains to limping or lameness. Thus, the verb عَرَجَ / يَعْرِجُ is used to express the condition of someone who has become lame.

أَفْعَلَّ however is used more frequently to express a change of color. These verbs are always intransitive. From the adjective أَحْمَرُ "red," we obtain يَحْمَرُّ / إِحْمَرَّ "to become red, to change color into red," as in the following example:

إِحْمَرَّتِ السَّمَاءُ. The sky turned red.

### 1.9.2.9 Form X verbs صِيغَةُ اسْتَفْعَلَ

This form is derived by the prefixation of اسْتَفْعَلَ to فَعَلَ verbs. Note the change in the vowel pattern, namely the dropping of the *fat-Ha* after the first consonant of فَعَلَ verbs. Thus, from يَعْلَمُ / عَلِمَ "to know," we derive يَسْتَعْلِمُ / اسْتَعْلَمَ "to inquire." In this example, a connection in meaning between عَلِمَ and اسْتَعْلَمَ can be discerned. In other words, اسْتَعْلَمَ "to inquire," has something to do with wanting to know. The relationship in meaning between the فَعَلَ verb form and its derived counterpart اسْتَفْعَلَ may not always obtain. Some verbs in this category are transitive, requiring a direct object; others are intransitive and require the use of prepositions.

اسْتَقْبَلَتِ الْعَائِلَةُ الزَّائِرَ. The family received the visitor.

اسْتَفْصَرَ الطَّبِيبُ عَنِ الْمَرِيضِ. The doctor inquired about the patient.

## 1.9.3 Quadrilateral verbs

A group of verbs in Arabic consist of four consonants, hence the name *quadrilateral verbs*. "Examples of such include تَرْجَمَ / يُتَرْجَمُ "to translate," سَيَّطَرَ / يُسَيَّطَرُ "to control," هَنْدَسَ / يُهَنْدَسُ "to engineer," and يُطْمَئِنُّ / طَمَّأَنَ "to assure, to calm someone down."



A common form of quadriliteral verbs is what is referred to as duplicatives. These are verbs in which the same syllable is duplicated, often expressing movement or sound. Such verbs include *يُوسِسُ* / *وَسَّسَ* “to whisper,” *يُزَلِّزُ* / *زَلَّزَلَ* “to shake,” *يُبَلِّلُ* / *بَلَّلَ* “to confound, confuse,” *يُعْشِشُ* / *عَشَّشَ* “to nest,” *يُقْلِقِلُ* / *قَلَّقَلَ* “to disturb.” (See Chapter 25 for more details.)

## 1.10 VERB MOODS

Verbs reflect whether the sentence conveys a simple statement of fact; expresses a belief, ability, or desire; gives a direct command; or states a conditional situation. These different nuances are called moods. The moods of Arabic verbs pertain only to the present tense. The past tense does not have moods.

### 1.10.1 Indicative mood *حالة الرفع*

Verbs in the indicative mood comprise the majority of verb usage in the language. The indicative mood expresses statements of facts or opinions, as in the following examples:

*يُغَيِّرُ عُنْوَانَهُ كُلَّ سَنَةٍ.* He changes his address annually.

*تَدْرُسُ الإسبَانِيَّةَ.* She is studying Spanish.

### 1.10.2 Subjunctive mood

This mood occurs in dependent clauses following verbs in the main clause using, among many others, verbs like *أَمَلَ* “hope,” *أَرَادَ* “want,” *تَمَنَّى* “wish,” *رَغِبَ* “desire,” *خَافَ* “fear,” *أَحَبَّ* “want, like, love,” *وَدَّ* “desire,” *نَصَحَ* “advise,” *اقْتَرَحَ* “suggest.” Such verbs must be followed by a finite set of particles, called *أدوات النصب* “subjunctive particles,” that are in turn followed by verbs having endings different from those in the indicative mood. Discussion of this and the particles that cause this change in verb endings is in Chapter 13.

The subjunctive in Arabic is not dissimilar to changes in present tense verbs for the English third person singular pronouns, “he” and “she”. In the environment of verbs like “suggest,” “advise,” “recommend,” etc., the verbs following in the dependent clause have different endings from the indicative, as in the following examples:

I suggest that he change his address annually.

Her advisor recommends that she study Spanish.

### 1.10.3 Jussive mood

Verbs in this mood can occur in main and subordinate clauses and assume different endings from those in the indicative, with some similarity to those in the subjunctive. This includes the use of the imperative mood, conditionals (both in the main and conditional clauses), and the use of the negative particle **لَمْ** to negate past tense actions. (Jussive with conditionals is in Chapter 20, and with **لَمْ** is in Chapter 15.)

### 1.10.4 Imperative mood

The imperative mood expresses a direct command in either the affirmative or negative. It is generally addressed to the second person, i.e. the various forms of “you.” (See Chapter 17 for a detailed discussion.)

## CHAPTER 2

# Nouns الأَسْمَاءُ

The definition of nouns by linguists faces controversy as one definition by certain criteria may not fit all languages in the world. We will nonetheless attempt to provide a working definition of nouns. A noun denotes a person, place, thing or abstract idea. As members of a lexical category nouns can perform certain functions in the language. For example, the Arabic word شَجَرَةٌ “tree,” while referring to an entity known to all readers, can only function as a subject of a sentence, or a direct object of a transitive verb, or it can be preceded by a preposition like عَلَى “on,” or تَحْتَ “under,” and so on. This Arabic word can also vary its number as it can be put in dual or plural; in addition the definite article الـ “the” can attach to it. On the other hand, the English equivalent *tree* can do some but not all of the preceding functions of the Arabic noun; for example it cannot have a dual form morphologically by adding a suffix as in the Arabic case; yet the English *tree* can, albeit not commonly, be used as a verb, which the Arabic equivalent cannot.

## 2.1 TYPES OF NOUNS

Nouns in Arabic are generally derived from verbs. كِتَابٌ “book,” for example, is derived from the verbs كَتَبَ “to write,” and مِفْتَاحٌ “key,” from فَتَحَ “to open,” according to a certain pattern (see Chapter 28). A noun of this type is often referred to as اِسْمٌ مُشْتَقٌّ “derivative,” extracted from a verb form. Other nouns such as عَيْنٌ “eye,” فَرَسٌ “horse,” or بَطَّةٌ “duck,” are not derived from verbs; they are often labeled as اِسْمٌ جَامِدٌ “primitive,” or “stationary.” Other types of nouns that Arab grammarians recognize in their rich grammar tradition are nouns that express concrete objects such as حَجَرٌ “stone,” or abstract ideas such as اِسْمٌ جِنْسٌ “knowledge,” or اِسْمٌ جِنْسٌ “ignorance.” These are grouped under اِسْمٌ جِنْسٌ “a generic or common noun.” Contrasted with this, there exists a category of nouns known by the name اِسْمٌ عَلَمٌ “proper nouns,” to refer to named entities, such as عُمَرُ “Omar,” سوزان “Susanne,” القاهرة “Cairo,” and so on.

Nouns derived from verbal forms are of many types, including, among others, المَصْدَر (plural of مَصْدَر) “verbal nouns or gerunds” (see Chapter 25); أَسْمَاءُ الْفَاعِلِ “agentive nouns,” or “active participles” (see Chapter 23); أَسْمَاءُ الْمَفْعُولِ “passive participles” (see Chapter 24). Plurals of أَسْمَاءُ الْمَكَانِ “place nouns,” أَسْمَاءُ الْمِهْنَةِ “nouns of profession,” أَسْمَاءُ الْوَحْدَةِ “unit nouns,” أَسْمَاءُ الْأَلَةِ “instrument nouns,” etc. are all discussed in Chapter 28.

It is necessary to mention here that Arabic categorizes plural nouns in two groups: human, such as مُوظَّفُونَ “employees,” طُلَّابٌ “students,” مُدِيرَاتٌ “directors (F),” and non-human, as in كِلَابٌ “dogs,” مَدَارِسٌ “schools,” طَائِرَاتٌ “airplanes.” Non-human plural nouns are treated as feminine singular in all their behavior in the language. We turn now to discuss various features of nouns.

## 2.2 GENDER

Nouns in Arabic are grouped in three classes with respect to gender. A noun can be masculine مُذَكَّر, feminine مُؤَنَّث, or, as in the case of a few nouns, either masculine or feminine. There is no neuter in Arabic.

Feminine nouns can be most readily recognized by their form, ending with ة *taa' marbuuTa* as in قَرْيَةٌ “village,” عَاصِمَةٌ “capital.” They can also be identified by three other endings: the long 'alif as in دُنْيَا “life, world,” or the 'alif maqSuura ي as in هَمَّى “fever,” بُشْرَى “good news,” or, in some cases, 'alif hamza اء as in صَحْرَاءُ “desert,” حَزْبَاءُ “chameleon.” Moreover, feminine nouns can be recognized by what they signify, for instance a female entity such as أُمٌّ “mother,” or عَرُوسٌ “bride.” Feminine nouns can indicate a natural or real feminine entity such as اِمْرَأَةٌ “woman,” or an assigned gender such as الشَّمْسُ “the sun,” or الْأَرْضُ “the earth, land.”

We must also emphasize that all cities in Arabic are treated as feminine nouns. Countries, on the other hand, can be either feminine or masculine. Countries that are written with regular 'alif or *taa' marbuuTa* are always feminine, as in أَمْرِيكَ (written as أَمْرِيكَ by some) or سُوْرِيَا / سُوْرِيَة, etc. Some other countries are treated as masculine, for example الْعِرَاق or السُّودَان.

As a general rule, nouns can be changed into their feminine forms through the addition of *taa' marbuuTa* ة preceded by a *fat-Ha* at the end of the masculine noun. For example, طَالِبٌ “student (M),” becomes طَالِبَةٌ “student (F).” (Note that the *taa' marbuuTa* ة is represented in the orthography as a *taa' maftuuHa* ت when a suffix, such as a possessive suffix pronoun, is added to feminine

nouns.) However, the feminine forms of the masculine *أَوَّل* “first,” *آخِر* “other,” and *أَحَد* “one of” end with *’alif maqSuura*, as in *أُولَى* “first (F),” *أُخْرَى* “other (F),” and *إِحْدَى* “one of,” respectively, not to mention other phonological changes in these words that are beyond this discussion.

It is worthy of mention that there are a few masculine nouns that end with *taa’ marbuuTa*. These include, among others, *خَلِيفَة* “caliph,” also a man’s name,” *أُسَامَة* “Osama,” *رَحَالَة* “avid traveler,” *عَلَامَة* “erudite scholar,” etc.

Finally, there are a few instances where a noun can be used in either the masculine or the feminine. Such examples include *سوق* “suq, market,” *دُكَّان* “shop,” *سِكِّين* “knife,” *طَرِيق* “way, path.”

## 2.3 NUMBER

Nouns in Arabic can be in the singular, dual or plural. Plural nouns are treated in some detail in Chapter 28.

Dual formation, masculine or feminine, is accomplished by the suffixation of *ان* to the termination of singular nouns. The *taa’ marbuuTa* of feminine nouns changes in this case to a regular *taa’ ت*, *taa’ maftuuHa* or *taa’ Tawiila* (as it is called by some), as in the following examples:

| <i>Singular nominative</i> | <i>Dual nominative</i> |                  |
|----------------------------|------------------------|------------------|
| طَالِبٌ                    | طَالِبَانِ             | Two students (M) |
| مُعَلِّمٌ                  | مُعَلِّمَانِ           | Two teachers (M) |
| <i>Singular nominative</i> | <i>Dual nominative</i> |                  |
| طَالِبَةٌ                  | طَالِبَتَانِ           | Two students (F) |
| مُعَلِّمَةٌ                | مُعَلِّمَتَانِ         | Two teachers (F) |

The examples in the dual, masculine and feminine, in the preceding tables, are in the nominative case, known by the Arabic name *مَرْفُوع*. Nouns, regardless of number, take different endings, depending on their function in the sentence. (See Chapter 3 for discussion of the Arabic case system.) By coincidence, dual nouns have the same ending in the accusative and genitive cases, namely *يْنِ*. In other words, *ان* changes to *يْنِ* as shown in the following tables:

| <i>Dual nominative</i> | <i>Dual accusative/genitive</i> |                  |
|------------------------|---------------------------------|------------------|
| طَالِبَانِ             | طَالِبَيْنِ                     | Two students (M) |
| مُعَلِّمَانِ           | مُعَلِّمَيْنِ                   | Two teachers (M) |

  

| <i>Dual nominative</i> | <i>Dual accusative/genitive</i> |                  |
|------------------------|---------------------------------|------------------|
| طَالِبَتَانِ           | طَالِبَتَيْنِ                   | Two students (F) |
| مُعَلِّمَتَانِ         | مُعَلِّمَتَيْنِ                 | Two teachers (F) |

Singular nouns that end with 'alif *maqSuura* require the insertion of *yaa* 'ي before the dual marker *ان* is suffixed. Thus, مَلْهَى "entertainment place," and فَتْوَى "religious legal opinion," become مَلْهَيَانِ and فَتْوَيَانِ respectively. Similarly, singular nouns whose ending is *yaa* ' elided with *tanwiin kasra* as in مَاشٍ "a walker," and بَانٍ "a builder," for example, require the insertion of *yaa* ' before the dual suffix is added. Thus, we obtain مَاشِيَانِ and بَانِيَانِ respectively.

The dual of singular nouns which end with 'alif *hamza* اء as in صَحْرَاءُ "desert," and سَمَاءُ "sky," requires the insertion of *waaw* و before the dual suffix is attached. Thus, we obtain صَحْرَاوَانِ "two deserts," and سَمَاوَانِ "two skies." Similarly, أَبٌ "father," and أَخٌ "brother," and the others in this group (see الأَسْمَاءُ at the end of this chapter) require the insertion of *waaw* before the dual suffix is attached, as in the following: أَبَوَانِ "two fathers," and أَخَوَانِ "two brothers."

## 2.4 DETERMINATION OF NOUNS

Arab grammarians follow the tradition of citing nouns in dictionaries or in glossary lists in their indefinite, nominative, masculine forms. For example, مُعَلِّمٌ "teacher (M)," ends with two *Dhammas* ٌ in its orthographic representation in a glossary list. The first *Dhamma* ُ indicates that this noun is in the nominative case; the second indicates the noun is indefinite. The second *Dhamma* has the value of an *-n* sound, a process referred to as *tanwiin* in Arabic. The case system in Arabic is discussed in some detail in Chapter 3.

There are four different ways of changing nouns (and adjectives for that matter) from indefinite to definite, i.e. unknown or unspecified entity to known, specified. This process is known by the name of determination, or تَعْرِيفُ الْإِسْمِ in Arabic.

1. Nouns are made definite by the pre-fixation of the definite article ال “the” to common nouns. By placing ال in front of the common noun, the indefinite marker, i.e. the second *-n* sounding *Dhamma* mentioned above is dropped and the noun remains with only one *Dhamma* at its end. Thus, مُعَلِّم “teacher” becomes الْمُعَلِّم “the teacher.”

The use of the definite article ال is common in Arabic to indicate general categories or to make categorical statements. Thus, one speaks of السَّيَّارَة “car” in Arabic without a reference to a specific car but to the means of transportation in general. In addition, ال is commonly used with plural nouns to indicate categories. For example, الطُّلَّاب “students” expresses a categorical statement without specifying particular individuals.

2. Nouns become definite by suffixing a possessive pronoun (see Chapter 5). If we take مُعَلِّم “teacher,” and add the possessive suffix نا “our,” we obtain مُعَلِّمُنَا “our teacher.” Notice that the second *Dhamma* in مُعَلِّم, the marker of indefiniteness, is dropped, whereas the nominative case marker is maintained.
3. Nouns become definite in *IDhaafa*-constructs whose terminal noun is definite. In the example كِتَابُ الْمُعَلِّم “lit. the book of the teacher; the teacher’s book,” the first noun كِتَاب does not carry ال “the,” yet it is interpreted as specified, known to readers or speakers by virtue of the definite noun الْمُعَلِّم. Thus, while the initial noun is not carrying the definite article ال it can be interpreted as definite by virtue of the terminal definite noun in such structures. However, if the second noun in *IDhaafa*-constructs is indefinite, then both elements in the construct are not specified, they are indefinite. Thus, كِتَابُ مُعَلِّم would refer to an unspecified book belonging to some unspecified teacher, “book of a teacher, a teacher’s book.” (See Chapter 8 for a detailed discussion.)
4. Abstract nouns such as الْحُرِّيَّةُ “freedom,” الصَّدَاقَةُ “friendship,” التَّعْلِيمُ “learning, education,” الْحُبُّ “love,” etc. are always definite and are used with the definite article ال or as a part of *IDhaafa*.
5. Finally, a noun is definite, i.e. اِسْمٌ مُعَرَّفٌ by virtue of its being a proper noun. Thus, names of people or other entities such as عَلِي “Ali” or مَرْيَمُ “Maryam” or دِمَشْقُ “Damascus” or نِيُورُوكُ “New York” are known entities and recognized to be definite by virtue of their being known to those involved in interlocution.

## 2.5 FUNCTION OF NOUNS

Nouns can play the following functions which are subject to certain requirements, conditions and/or constraints, as will be seen below:

1. Subjects of nominal or equational sentences: As subjects of this sentential structure, nouns must be definite (see the preceding section). In addition, common nouns must be in the nominative case (see Chapter 3). Nouns in the subject position can be singular, dual or plural, as in the following examples:

المُعَلِّمُ جَدِيدٌ. The teacher (M, Sg) is new.  
 الصَّدِيقَانِ مِنَ سُورِيَا. The two friends (M, D) are from Syria.  
 الْبَنَاتُ فِي الْمَلْعَبِ. The girls (F, Pl) are on the playground.

2. Predicates of nominal or equational sentences: Nouns as predicates are placed after subjects have been introduced. Predicates of equational/nominal sentences can be common or proper nouns. Common nouns in the predicate position must be indefinite and also nominative, as illustrated below:

هِيَ مُدِيرَةٌ. She is a director.  
 هُمْ تُلَّابٌ. They are students.

Predicate nouns can also be definite. In this case, the subject and predicate must be separated by a third person pronoun, depending on the number and gender of the subject. In other words, it can be the third person singular pronouns هُوَ or هِيَ, the dual pronoun هُمَا, or the plural pronouns هُمْ or هُنَّ as in the following examples:

مَحْمُودٌ هُوَ الْمُدِيرُ.  
 Mahmoud is the director.  
 سَامِيَّةٌ وَلَيْلَى هُمَا الْمُوظَّفَتَانِ.  
 Samia and Leila are the employees (F, D).  
 جُورْجٌ وَمُوسَى وَمُحَمَّدٌ هُمُ الْمُدَرِّسُونَ.  
 George, Musa and Mohammed are the teachers (M, Pl).



3. Predicate nouns of equational sentences preceded by one of the members of كَانَ and its “sisters” (its verb group) must change into the accusative (see Chapter 10 on *kaana*). The subject of such sentences must remain nominative, as in the following:

كَانَ الرَّجُلُ مُوظَّفًا. The man was an employee.

لَيْسَتْ الْمَرْأَةُ مُدِيرَةً. The woman is not a director.

4. Nouns in subject positions preceded by one of the members of إِنَّ and its “sisters” must be in the accusative case. The noun or adjective predicate of such sentences must maintain its nominative case, as in the following:

إِنَّ الطَّقْسَ جَمِيلٌ. Indeed the weather is beautiful.

5. Verbal sentences are those in which verbs are in initial positions in sentence structures. Nouns following verbs in these sentences can be performers of actions expressed by the verbs and are known as the فاعِل in Arabic grammar terminology. In such cases, the فاعِل must be in the nominative case. The فاعِل can be definite or indefinite. However, the فاعِل gender determines the gender of the verb. In other words, if the فاعِل is a masculine noun, the verb must also exhibit this gender; similarly, if it is feminine, the verb must also be marked for feminine. Examine the following:

نَامَ الطِّفْلُ. The baby (M) went to sleep.

ضَحِكَتِ الْأُسْتَاذَةُ. The teacher (F) laughed.

وَصَلَتْ سَيَّارَةٌ. A car arrived.

The فاعِل following the verb could be in the singular, dual or plural. However, the verb in verbal sentences when it occupies its usual initial position must always be singular. The verb needs only to be marked for gender, i.e. masculine or feminine determined by the gender of the فاعِل, as in the following:

عَادَ الصَّدِيقَانِ. The friends (M, D) returned.

زَارَتِ الْبَنَاتُ مِصْرَ. The girls (F, Pl) visited Egypt.

6. Nouns can be direct objects of transitive verbs (see Chapter 11). Direct objects of transitive verbs must be in the accusative case. In singular nouns, direct objects end with one *fat-Ha* if they are definite. Indefinite, direct objects end with two *fat-Has*. Dual nouns in the direct object position must end with *َيْنَ*. Regular plural masculine nouns end with *ِينَ*; regular feminine plural nouns in object position end with one *kasra* if they are definite or two if they are indefinite. Examine the following examples:

|                               |                          |
|-------------------------------|--------------------------|
| أَكَلَتْ هِنْدُ الْخُبْزِ.    | Hend ate the bread.      |
| شَاهَدَ صَدِيقِي فِلْمَيْنِ.  | My friend saw two films. |
| قَابَلْنَا الْمُهَنْدِسِينَ.  | We met the engineers.    |
| دَرَّسَ سَامِي الطَّالِبَاتِ. | Sami taught the girls.   |
| سَامِي دَرَّسَ طَالِبَاتٍ.    | Sami taught girls.       |

Some transitive verbs like *أَعْطَى* “to give,” *إِنتَخَبَ* “to elect,” *عَيَّنَ* “to appoint,” take two direct objects. Note that in English this operation would be accomplished either with an indirect object, or the object of a preposition such as “to” or “as.” Examine the following:

|                                             |                                                 |
|---------------------------------------------|-------------------------------------------------|
| أَعْطَى الْأَبُ الْبِنْتَ كِتَابًا.         | The father gave the girl a book.                |
| عَيَّنَتِ الشَّرَكَةُ الْمُوظَّفَ مُدِيرًا. | The company appointed the employee as director. |

7. Nouns can be preceded by prepositions. In this case, nouns must be in the genitive case (see Chapter 3), ending with one *kasra* if they are singular and definite, or two *kasras* if they are singular and indefinite. In pronunciation, the *kasra* is pronounced *-i*; the two *kasras* are pronounced *-in*; this phenomenon is called *tanwiin* in Arabic. In Modern Standard Arabic, proper nouns are usually not marked for case unless the text is of a very formal quality, as in formal reading of the news, or in scripted speeches delivered on highly formal occasions. Examine the following:

|               |              |
|---------------|--------------|
| فِي الْبَيْتِ | in the house |
| فِي بَيْتٍ    | in a house   |

Dual nouns preceded by prepositions end with *ين* as in:

مَعَ صَدِيقَيْنِ with two friends (M, D)  
مَعَ صَدِيقَتَيْنِ with two friends (F, D)

Regular masculine plural nouns end with *ين* when preceded by prepositions:

مَعَ مُدِيرِينَ with directors (M, Pl)

Regular feminine plural nouns end with one *kasra* if they are definite, or two *kasras* if they are indefinite:

مَعَ الطَالِبَاتِ with the students (F, Pl)  
مَعَ طَالِبَاتٍ with students (F, Pl)

8. Finally, nouns can be constituents of *IDhaafa*-constructs (see Chapter 8). If a noun is the first element of such a construct, its case varies depending on its function in the sentence. The first noun in such a construct can never have a definite article. Nor can it have *tanwiin*, the *-n* sounding orthographic symbol. A noun in the second position in *IDhaafa*-constructs must always be in the genitive. It can be either definite or indefinite. If definite, it ends only with one *kasra*; if indefinite, it ends with two *kasras*, as illustrated below:

صَدِيقَةُ الْأُسْتَاذِ the teacher's friend (F) (*lit.* "the friend of the teacher")  
صَدِيقَةُ أُسْتَاذٍ a friend (F) of a teacher  
مَعَ صَدِيقَةِ الْأُسْتَاذِ with the teacher's friend (F)

*IDhaafa*-constructs may contain more than two nouns. All nouns in such a construct, except the first one, must be in the genitive case, ending in only one *kasra*. The terminal noun can only be either definite, carrying the article *الـ* for example, or indefinite, thus ending with two *kasras*, as in the examples below:

كِتَابُ طَالِبِ الْجَامِعَةِ the book of the university student  
كِتَابُ طَالِبِ جَامِعَةٍ a book of a student of (some) university

## 2.6 THE FIVE NOUNS

The following nouns, known by the Arabic name *الْأَسْمَاءُ الْخَمْسَةُ* “the five nouns,” form a special category; some grammarians speak of a sixth noun. They are marked by *waaw* in the nominative case, *’alif* in the accusative, and *yaa*’ in the genitive. (See Chapter 3 for the case system in Arabic.) Further discussion of these nouns will be in Chapter 28, section 28.6.

| <i>Nominative</i> | <i>Accusative</i> | <i>Genitive</i> |               |
|-------------------|-------------------|-----------------|---------------|
| أَبُو             | أَبَا             | أَبِي           | father        |
| أَخُو             | أَخَا             | أَخِي           | brother       |
| حَمُو             | حَمَا             | حَمِي           | father-in-law |
| فُو               | فَا               | فِي             | mouth         |
| ذُو               | ذَا               | ذِي             | owner of      |

## CHAPTER 3

# The case system in Arabic

## إِغْرَابُ الْأَسْمَاءِ

A brief word about case systems in languages is necessary. How nouns, pronouns, or adjectives are understood in their different functions in sentences is a matter of precision and clarity. In Arabic, as well as in German, Latin, Greek and Russian, among others, nouns and pronouns assume different forms or endings when performing specific functions in a sentence. A noun functioning as the subject of an equational/nominal sentence, or as the performer of an action in a verbal sentence, for example, may exhibit a different ending from that used when that noun is the object of a transitive verb. Different languages employ different cases; the number of cases varies from one language to another. The three cases that Arabic uses—nominative, accusative and genitive—are among the most common.

### 3.1 THE CASE SYSTEM IN ENGLISH

Only pronouns observe a case system in English. The pronoun “he,” for example, can only be used as the subject of a sentence. Such a pronoun is said to be in the nominative case, because of its function. This same pronoun changes to “him” when the pronoun is used after a verb that requires a direct object, such as in the sentence “I saw him.” In this case, he is the recipient of the verb “saw,” and is said to be in the accusative case. Finally, to express possession, “he” changes into a third form, namely “his,” as in “This is his book.” “His” is in the genitive case, used, in this instance, to express possession. English nouns and adjectives have lost case markers that at one time existed in the language. One residue of cases in English nouns appears in the possessive system in the language, expressed in the writing system by the ’s (apostrophe s) as in “the King’s English.” As the cases dropped, word order in the sentence structure became a determining factor in conveying the intended meaning. Thus, the words “boy” and “teacher” in the following two sentences convey

different functions expressed only by the order of words. The “teacher” in the first sentence is the performer of action, and the “boy” the recipient; the roles are reversed in the second sentence:

1. The teacher saw the boy.
2. The boy saw the teacher.

### 3.2 THE CASE SYSTEM IN ARABIC

Pronouns and their cases in Arabic are introduced in Chapter 5. In this section the case system for nouns and adjectives is examined. While word order is important in Modern Standard Arabic, the language employs three cases to express relationships among words in sentences. These three cases are marked by different vowel sounds at the end of nouns and adjectives to express the various functions of these elements. The cases in Arabic are also marked in the orthography by various devices outlined below. It should be emphasized that adjectives used to modify nouns exhibit the same cases as those nouns, both in their phonological representation as well as in the orthography. The three cases in Arabic apply to singular, dual and plural nouns and adjectives. Pronouns as direct objects are explained when we examine verbal sentences in Chapter 11.

It is necessary to mention that the case system is a feature of classical as well as Modern Standard Arabic. The use of cases, however, is observed primarily in formal situations like public speeches, news broadcasts, university and public lectures, and scripted texts. We shall now turn to discuss briefly the three cases governing Arabic nouns. Adjectives and their cases are discussed in Chapter 4.

### 3.3 THE NOMINATIVE CASE

In general, the nominative case is used in the following instances:

1. when a noun is in the subject position of an equational/nominal sentence,
2. when a noun or adjective is the predicate of an equational/nominal sentence (see Chapter 3), and
3. when it is performer of an action, i.e., **فَاعِل** in a verbal sentence (see Chapter 11).

Cases apply to singular, dual and plural nouns. In addition, adjectives modifying nominative nouns must also be marked for this same case. Nouns in the singular, dual and/or plural are marked by different endings for this case, as illustrated below.

### 3.3.1 Nominative singular nouns

In singular indefinite common nouns, the nominative case is marked by the sound *-un* at their end. The noun in this case is referred to as *إِسْمٌ مَرْفُوعٌ* in the Arabic. In the orthography, this is generally marked by the writing of two terminal *Dhammas*. On the other hand, a singular definite noun in the nominative case has at its end one *Dhamma*, pronounced *-u*. Let us illustrate this by using a common noun such as *بَيْتٌ* “house.” If *بَيْتٌ* is the subject of an equational/nominal sentence, it must be definite, pronounced with terminal *-u*, represented by one terminal *Dhamma* in the orthography, as in *الْبَيْتُ كَبِيرٌ* “The house is big.” Adjectives functioning as predicates in equational/nominal sentences in the affirmative must also be in the nominative but indefinite. This explains why *كَبِيرٌ* in the preceding sentence ends with two *Dhammas* in the writing system, pronounced *-un*.

Similarly, if *بَيْتٌ* is the predicate of an equational/nominal sentence, it must be indefinite, pronounced with *-un*, represented by two *Dhammas* at its end, as in *هَذَا بَيْتٌ* “This is a house.” The adjective modifying *بَيْتٌ* must also be indefinite, nominative, written with two *Dhammas* above its terminal consonant, as in: *هَذَا بَيْتٌ كَبِيرٌ* “This is a big house.”

### 3.3.2 Nominative dual nouns

Dual nouns, masculine or feminine, are marked for the nominative case by *انِ* suffixed to singular nouns. *انِ* is part and parcel of this nominative marker that always remains the same, always indivisible. In other words, the *kasra* in *انِ* is not a marker of the genitive case in singular nouns. Nouns such as *صَدِيقَانِ* “two friends (M),” or *صَدِيقَتَانِ* “two friends (F),” are to be used only as subjects or predicates of affirmative equational/nominal sentences, or as *فَاعِلٍ* performers of actions in verbal sentences (see Chapter 11).

### 3.3.3 Nominative plural nouns

Regular masculine plural nouns in the nominative case are marked by suffixing the indivisible suffix *ونَ* to singular nouns. Thus, مُعَلِّمُونَ “teachers,” can only function as the subject of equational/nominal sentences, or as the predicate of affirmative equational/nominal sentences, or *فاعل*, i.e. performer of verbs in verbal sentences. In the latter case, this plural noun can be either definite or indefinite, depending on the intended meaning, as in the following:

وَصَلَ مُعَلِّمُونَ. [Some] teachers arrived.  
وَصَلَ الْمُعَلِّمُونَ. The teachers arrived.

Irregular plural masculine nouns, on the other hand, demonstrate behavior similar to that of singular nouns in taking either the definite marker (one *Dhamma*) or the indefinite *nunation* (two *Dhammas*). An example is the plural طُلَّابٌ “students.” As the subject of an equational sentence, this noun must be definite, written with only one *Dhamma*, as in الطُّلَّابُ مُجْتَهِدُونَ “The students are hard-working.” On the other hand, when طُلَّابٌ is used as the predicate of an affirmative equational sentence, it must be indefinite, written with two *Dhammas*, as in هُمْ طُلَّابٌ “They are students.” As *فاعل* or performer of verbs in verbal sentences it could be either definite or indefinite, depending on the intended meaning.

Regular feminine plural nouns in the nominative case are marked by the suffix *اتٌ* added to singular nouns. Thus, مُدِيرَاتٌ “directors” can function as the subject of equational sentences, the predicate of affirmative equational sentences, or *فاعل*, i.e. the performer of verbal sentences. In the latter case, it could be either definite with one *Dhamma*, or indefinite, written with two *Dhammas*, as in the following:

حَضَرَتِ الْمُدِيرَاتُ. The directors came.  
حَضَرَتِ مُدِيرَاتٌ. [Some] directors came.

## 3.4 THE ACCUSATIVE CASE

The second case of nouns or adjectives is referred to as النِّصْبُ in Arabic, accusative. A noun in this case is labeled *إِسْمٌ مَنْصُوبٌ*. Following is a partial list of situations where nouns or adjectives can be in the accusative case:



1. Direct objects of transitive verbs (see Chapter 11);
2. Predicates of equational/nominal sentences preceded by one of the members of *كَانَ* and its sisters (see Chapter 10);
3. When preceded by *إِنَّ* and any of its sisters (see Chapter 21);
4. Cognate objects (see Chapter 25);
5. Objects of purpose (see Chapter 25);
6. *Haal* clauses (see Chapter 32);
7. *Tamyiz* (accusative of specification) (see Chapter 33);
8. Adjectives modifying accusative nouns (see Chapter 4);
9. Some adverbs (see Chapter 7).

### 3.4.1 Accusative singular nouns

Singular definite nouns functioning as direct objects of transitive verbs such as the verb *بَنَى* “to build,” for example, must end with one *fat-Ha* at the end of the noun, as in:

جورج بنى البيت. George built the house.

If *بَيْت* in the preceding example is indefinite, it must end with two *fat-Has* placed on an *'alif*, which, in this case, has no phonetic value, i.e., it is not pronounced but used as a carrier of the two *fat-Has*, as in the following:

جورج بنى بيتاً. George built a house.

In feminine nouns, the two *fat-Has* are written above *ة*, the *taa'marbuuTa*, as in:

جورج شاهد سياراً. George saw a car.

### 3.4.2 Accusative dual nouns

Accusative dual nouns, masculine or feminine, are marked by *يْنِ* - suffixed to singular nouns. *يْنِ* - always remains the same, is always indivisible. Nouns such as *صَدِيقَيْنِ* “two friends (M),” or *صَدِيقَتَيْنِ* “two friends (F),” are to be used only as objects of transitive verbs, or predicates of equational/nominal sentences

preceded by a member of *كَانَ* and its “sisters,” or in some other environments (see Chapter 3).

### 3.4.3 Accusative plural nouns

Regular masculine plural nouns in the accusative case are marked by adding the indivisible suffix *-ينَ*. Thus, *مُعَلِّمِينَ* “teachers” can only function as object of transitive verbs, or predicate of equational/nominal sentences when preceded by *كَانَ* or any of its “sisters,” or in some other environments.

Irregular plural masculine nouns, on the other hand, generally demonstrate behavior similar to that of singular nouns in the accusative case. Take, for example, the plural *طُلَّابَ* “students.” As the object of a transitive verb, this noun can be definite, written with only one *fat-Ha* *الطُّلَّابَ* “the students,” as in:

سامي دَرَّسَ الطُّلَّابَ. Sami taught the students.

Or it can be indefinite, written with two *fat-Has* *طُلَّابًا* “students.” The two *fat-Has* are written on a regular *'alif* that has no phonetic value, as in:

سامي دَرَّسَ طُلَّابًا. Sami taught students.

Regular indefinite feminine plural nouns in the accusative case are marked by the suffix *-اتٍ*. Thus, *مُديراتٍ* “directors” can function as the object of transitive verbs, or the predicate of affirmative equational sentences preceded by *كَانَ* or any of its “sisters.” In the latter case, it could be either definite with one *kasra*, or indefinite, written with two *kasras*. Adjectives modifying accusative nouns must assume the same cases as the nouns they modify.

## 3.5 THE GENITIVE CASE

The genitive case *جَرَّ* is used for nouns following prepositions and for the second and subsequent terms of the *IDhaafa*-construct. The *IDhaafa*-construct is discussed in some detail in Chapter 8.

### 3.5.1 Genitive singular nouns

Singular indefinite nouns are marked by two *kasras* at their end, pronounced *-in*. Definite singular nouns in the genitive case end with one *kasra*.

### 3.5.2 Genitive dual nouns

Dual nouns, masculine or feminine, are marked for the genitive case by *-َيْنِ*, which is one indivisible unit. This form is identical to the accusative dual form. Nouns such as *صَدِيقَيْنِ* “two friends (M),” or *صَدِيقَتَيْنِ* “two friends (F),” are to be used after prepositions, or as the second noun of an *IDhaafa*-construct, as in:

*بَيْتُ صَدِيقَيْنِ / صَدِيقَتَيْنِ* a house of two friends (M/F)

### 3.5.3 Genitive plural nouns

Regular masculine plural nouns in the genitive case are marked by adding the indivisible suffix *-ِينَ*. Thus, *مُعَلِّمِينَ* “teachers” assumes this form after prepositions, or if it is used as a second noun in an *IDhaafa*-construct, as in *مَكْتَبُ مُعَلِّمِينَ* “teachers’ office.”

Irregular plural masculine nouns demonstrate behavior similar to that of singular nouns in taking definite or indefinite markers. Let us take as an example the plural *طُلَّابٌ* “students.” When preceded by a preposition, this noun can be definite, written with only one *kasra* *الطُّلَّابُ* “the students,” as in *مَعَ الطُّلَّابِ* “with the students.” Or it can be indefinite as in *طُلَّابٌ* “students,” written with two terminal *kasras*, as in:

*مَعَ طُلَّابٍ* with students

Regular indefinite feminine plural nouns in the genitive case are marked by the suffix *-َاتِ*, identical to feminine plural nouns in the accusative case. Thus, *مُدِيرَاتٍ* “directors” assumes this form when preceded by a preposition, or when used as a second noun in an *IDhaafa*-construct. In the latter case, it could be either definite, written with one *kasra*, as in *مَكَاتِبُ الْمُدِيرَاتِ* “the offices of the directors,” or it could be indefinite, written with two *kasras*, as in *مَكَاتِبُ مُدِيرَاتٍ* “offices of directors.”

## CHAPTER 4

# Adjectives النُّعُوت or الصِّفَات

Adjectives are elements in the language that modify nouns, adding more information about them. Adjectives can also function as nouns in that they can be subjects of sentences, objects of verbs, governed by prepositions, etc. Regular adjectives such as كَبِيرٌ “big, large” or جَدِيدٌ “new” are commonly used as predicates of equational sentences (see Chapter 9). For the comparative and superlative forms of adjectives, see Chapter 27.

## 4.1 COMMON FORMS OF ADJECTIVES

### 4.1.1 Regular adjectives

Like many nouns in Arabic, adjectives can be derived from verbs according to particular patterns. A common adjectival form is of the فَعِيلٌ pattern, producing, for example, كَبِيرٌ “big, large,” from كَبُرَ “to become big,” or جَدِيدٌ “new,” from جَدَدَ “to become new.”

### 4.1.2 Color words and traits as adjectives

#### 4.1.2.1 Color words

Words for basic colors: red, blue, yellow, etc. can function both as nouns and adjectives. Many of the color words in Arabic follow the pattern of أَفْعَلٌ when used to modify masculine nouns (see Chapter 27). The feminine form of color words is formed from أَفْعَلٌ words according to the pattern فَعْلَاءٌ as illustrated in the following table:

| أَفْعُلْ | فَعْلَاءُ | Meaning        |
|----------|-----------|----------------|
| أَحْمَرُ | حَمْرَاءُ | red            |
| أَسْوَدُ | سَوْدَاءُ | dark [skinned] |
| أَسْوَدُ | سَوْدَاءُ | black          |
| أَصْفَرُ | صَفْرَاءُ | yellow         |
| أَبْيَضُ | بَيْضَاءُ | white          |
| أَزْرَقُ | زَرْقَاءُ | blue           |
| أَخْضَرُ | خَضْرَاءُ | green          |
| أَشْقَرُ | شَقْرَاءُ | blond          |

The intensity or degree of color is gauged by either غَامِقُ “deep, dark” or فَاتِحُ “light,” as in, for example, أَخْضَرُ غَامِقُ “deep green,” or أَخْضَرُ فَاتِحُ “light green.” Some color words collocate with certain adjectives: أَبْيَضُ نَاصِعُ “snow white,” أَسْوَدُ قَاتِمُ “pitch black,” أَحْمَرُ قَانٍ “blood red,” and أَصْفَرُ فَاقِعُ “intense/bright yellow.”

The masculine dual of color adjectives is formed by the dual marker اِنَّ, as in بَيْتَانِ أَيْضَانِ “two white houses,” and رَجُلَانِ أَشْقَرَانِ “two blond men.” The feminine dual however is formed by dropping the *hamza*, inserting a *waaw* and adding the suffix اِنَّ, as in بِنَتَانِ شَقْرَاوَانِ “two blond girls,” and سَيَّارَتَانِ حَمْرَاوَانِ “two red cars.”

The plurals of the colors in the above table for human masculine nouns follow the فُعُلْ pattern, as in the following: حُمْرُ، صُفْرُ، بَيْضُ، زُرْقُ، خَضِرُ، شَقَرُ. The case of these plural colors changes according to the case of the nouns they modify. Of these plural adjectives only two are actually used for humans, namely سَوْدُ “black,” and بَيْضُ “white,” as in the following: رَجَالُ سَوْدُ “black men,” and رَجَالُ بَيْضُ “white men.” The plural adjective حُمْرُ “red” is used, despite its current political unacceptability, at least in English, to refer to native American citizens as in الْهِنْدُ الْحُمْرُ “Red Indians.”

On the other hand, the plural adjectives for human feminine nouns follow the pattern فَعْلَاوَاتِ. Thus, according to this pattern, we obtain حَمْرَاوَاتِ، سَوْدَاوَاتِ، صَفْرَاوَاتِ، بَيْضَاوَاتِ، زَرْقَاوَاتِ، خَضْرَاوَاتِ، شَقْرَاوَاتِ. Of these plural adjectives, only two can be used for humans, namely بَيْضَاوَاتِ “white,” and

بَنَاتٌ شَقْرَاوَاتٌ “blond,” as in, for example, بَنَاتٌ شَقْرَاوَاتٌ “blond young women,” بَنَاتٌ سَيِّدَاتٌ سَمْرَاوَاتٌ “dark [skinned] ladies,” نِسَاءٌ بَيَضاوَاتٌ “white women,” سَوْدَاوَاتٌ “black young women.”

Non-human plural nouns take singular feminine adjectives, as in, for example, سَيَّارَاتٌ حَمْرَاءُ “red cars,” حَقَائِبُ سَوْدَاءُ “black bags.” One is likely to encounter, for example, وَرُودٌ بَيْضٌ “white roses,” وَرُودٌ حُمْرٌ and so on with other colors for roses.

#### 4.1.2.2 Traits

Words denoting inherent characteristics or defects, often related to humans, comply with the pattern أَفْعُلٌ in the masculine, and فَعْلَاءُ in the feminine in the singular. Consider the examples in the table below:

| أَفْعُلٌ | فَعْلَاءُ | Meaning     |
|----------|-----------|-------------|
| أَعْمَى  | عَمِيَاءُ | blind       |
| أَطْرَشٌ | طَرَشَاءُ | deaf        |
| أَخْمَقٌ | خَمَقَاءُ | foolish     |
| أَصَمٌ   | صَمَاءُ   | deaf, solid |
| أَبْلَهٌ | بَلْهَاءُ | stupid      |
| أَبْكَمٌ | بَكْمَاءُ | dumb        |
| أَبْرَصٌ | بَرَصَاءُ | leprous     |

Some of these adjectives exhibit two plurals, one adhering to the فُعْلٌ pattern, and another to the فُعْلَان pattern. Thus we obtain عُمَيٌّ and عُمَيَّان “blind,” and طَرُشٌ and طَرُشَان “deaf.” We also see خَمَقٌ and خَمَقِي “foolish.” صُمٌ “deaf,” بُكْمٌ “dumb,” and بُلَهٌ “stupid,” are the only plural forms used.

#### 4.1.3 Nisba adjectives

The word نِسْبَةٌ denotes “with relation to.” A very common adjective form is the *nisba* adjective. Such forms are derived from place names such as a country, city, locality, or tribe, and from common nouns by the simple process of

suffixing the *nisba* adjective marker <sup>ٲ</sup> (doubled *yaa'* that carries a *shadda* in the writing system). The consonant preceding the doubled *yaa'* must end with one *kasra*. Thus, from the name of the city of Damascus دِمَشْقُ we derive دِمَشْقِيّ "Damascene," from بَيْرُوت "Beirut," we derive بَيْرُوتِيّ "Beirut," and from تَغْلِب, a famous Arab tribe, we derive تَغْلِبِيّ "taghlibi, member of the Taghlibs," from the common noun رَمْل "sand," we derive رَمْلِيّ "sandy," and so on.

If the noun ends with regular *'alif*, the *'alif* is dropped before adding the *nisba yaa'*. For example, from أَمْرِيكَ "America," we derive أَمْرِيكِيّ "American," and from فَرَنْسَا / فَرَنْسَا "France," we derive فَرَنْسِيّ "French." If the place name carries the definite article *al* as in الْعِرَاق "Iraq," and الْمَغْرِب "Morocco," the definite article is dropped before we add the *nisba yaa'*. Thus, from الْعِرَاق we derive the *nisba* adjective عِرَاقِيّ "Iraqi," and from الْمَغْرِب we obtain مَغْرِبِيّ "Moroccan." *Nisba*-adjectives derived from proper nouns are adjectives like any other. When used as predicates of equational sentences, they must be indefinite and in the nominative case. However, when such adjectives are used to modify definite nouns, the definite article is retrieved to modify definite nouns as in الطَّالِبُ الْعِرَاقِيّ "the Iraqi student."

*Nisba* adjectives are made feminine by the addition of the feminine marker, the *taa' marbuuTa* ة. The masculine adjective أَمْرِيكِيّ becomes أَمْرِيكِيَّة in the feminine.

#### 4.1.3.1 *Nisba adjectives of color words*

*Nisba* adjectives produce the names of all secondary colors. These adjectives derive from the names of fruits, flowers, metals, household or consumable items. Thus from بُرْتُقَال "oranges," we obtain بُرْتُقَالِيّ "orange color." The feminine form of this color adjective is obtained by the addition of the feminine marker, the *taa'-marbuuTa* بُرْتُقَالِيَّة. Examine the list of such non-basic colors below:

| <i>Noun</i> | <i>Adjective</i> | <i>Meaning</i> |
|-------------|------------------|----------------|
| لَيْمُونٌ   | لَيْمُونِيّ      | lemon-yellow   |
| بُنٌ        | بُنِيّ           | brown          |
| زَهْرٌ      | زَهْرِيّ         | pink           |
| بَنْفَسَجٌ  | بَنْفَسَجِيّ     | violet         |
| وَرْدٌ      | وَرْدِيّ         | rose color     |

| <i>Noun</i> | <i>Adjective</i> | <i>Meaning</i> |
|-------------|------------------|----------------|
| رَمَادٌ     | رَمَادِيٌّ       | gray           |
| خَمْرٌ      | خَمْرِيٌّ        | burgundy color |
| أَرْجَوَانٌ | أَرْجَوَانِيٌّ   | deep red       |
| فَيْرُوزٌ   | فَيْرُوزِيٌّ     | turquoise      |
| ذَهَبٌ      | ذَهَبِيٌّ        | gold, golden   |
| فِضَّةٌ     | فِضِّيٌّ         | silver         |
| نُحَاسٌ     | نُحَاسِيٌّ       | copper color   |
| فَحْمٌ      | فَحْمِيٌّ        | coal color     |

*Nisba* adjectives can also have dual and plural forms, as in مِصْرِيَّانِ “two Egyptians (M),” or فَرَنْسِيَّوْنَ / فَرَنْسِيَّوْنَ “French (M, Pl),” سُورِيَّاتُ “Syrians (F, Pl).”

#### 4.1.4 Other types of adjective

An active participle اِسْمُ الْفَاعِلِ and a passive participle اِسْمُ الْمَفْعُولِ can also serve as adjectives. These adjectives are referred to in the Arab grammatical tradition as صِفَاتٌ مُشَبَّهَةٌ بِاِسْمِ الْفَاعِلِ وَاِسْمِ الْمَفْعُولِ “adjectives like the active and passive participle forms.” اِسْمُ الْفَاعِلِ “active participles” are discussed in detail in Chapter 23; passive participle اِسْمُ الْمَفْعُولِ forms are discussed in Chapter 24.

## 4.2 NOUN-ADJECTIVE AGREEMENT

### 4.2.1 Noun-adjective agreement in the singular

Adjectives modifying nouns in the singular assume the form of nouns in gender, number, determination (definite/indefinite) and case. If a noun is masculine, singular, indefinite and nominative, the adjective modifying it must have all these features, as in the following:

|                            |                     |
|----------------------------|---------------------|
| كَاتِبٌ مَشْهُورٌ          | a famous writer     |
| الْمُدِيرَةُ السُّورِيَّةُ | the Syrian director |
| مَعَ طَالِبَةٍ جَدِيدَةٍ   | with a new student  |



### 4.2.2 Noun–adjective agreement in the dual

Dual masculine nouns in the nominative case, definite or indefinite, end with **ان**. Accusative and genitive dual masculine nouns, definite or indefinite, end with **ين**. Dual masculine nouns look like the following in their various cases:

| <i>Dual nominative</i> | <i>Dual accusative/genitive</i> | <i>Meaning</i> |
|------------------------|---------------------------------|----------------|
| طَالِبَانِ             | طَالِبَيْنِ                     | two students   |
| مُعَلِّمَانِ           | مُعَلِّمَيْنِ                   | two teachers   |

Dual nouns require dual adjectives that must agree with them in number, case and gender. In other words, adjectives used to modify dual masculine nouns must end with **ان** in the nominative or **ين** in the accusative and genitive, as in the following:

| <i>Dual nominative</i>    | <i>Dual accusative/genitive</i> | <i>Meaning</i>            |
|---------------------------|---------------------------------|---------------------------|
| طَالِبَانِ مُمْتَازَانِ   | طَالِبَيْنِ مُمْتَازَيْنِ       | excellent students (D, M) |
| مُعَلِّمَانِ مَشْهُورَانِ | مُعَلِّمَيْنِ مَشْهُورَيْنِ     | famous teachers (D, M)    |

Dual feminine nouns in the nominative case, definite or indefinite, also end with **ان**. Recall that the feminine suffix *taa' marbuuTa* in singular feminine nouns changes to open **ت** before the addition of **ان**. Accusative and genitive dual feminine nouns end with **ين**. Dual feminine nouns look like the following in their various cases:

| <i>Dual nominative</i> | <i>Dual accusative/genitive</i> | <i>Meaning</i>   |
|------------------------|---------------------------------|------------------|
| طَالِبَاتَانِ          | طَالِبَاتَيْنِ                  | two students (F) |
| مُعَلِّمَاتَانِ        | مُعَلِّمَاتَيْنِ                | two teachers (F) |

Adjectives used to modify dual nouns must end with **ان** in the nominative and **ين** in the accusative and genitive, as in the following:

| <i>Dual nominative</i>        | <i>Dual accusative/genitive</i> | <i>Meaning</i>          |
|-------------------------------|---------------------------------|-------------------------|
| طَالِبَانِ جَدِيدَتَانِ       | طَالِبَتَيْنِ جَدِيدَتَيْنِ     | two new students (F)    |
| مُعَلِّمَتَانِ مَشْهُورَتَانِ | مُعَلِّمَتَيْنِ مَشْهُورَتَيْنِ | two famous teachers (F) |

### 4.2.3 Human noun–adjective agreement in the plural

Plural human nouns are generally modified by plural adjectives that carry the regular plural marker for nouns. Thus, masculine human nouns that terminate with the nominative suffix *ونَ* - are modified by adjectives ending with *ونَ* -. Masculine human nouns in the accusative and genitive that end with *ينَ* are modified by adjectives ending in *ينَ* also, as in the following table:

| <i>Plural nominative</i>  | <i>Plural accusative/genitive</i> | <i>Meaning</i>      |
|---------------------------|-----------------------------------|---------------------|
| مُعَلِّمُونَ مَشْهُورُونَ | مُعَلِّمِينَ مَشْهُورِينَ         | famous teachers (M) |

There are irregular plural forms of adjectives that tend to collocate with plural human nouns in set phrases. These include, among a few others, جُدُدُ “new,” كِبَارُ “famous, big,” عِظَاءُ or عِظَامُ “great, big,” فُقَرَاءُ “poor,” أَغْنِيَاءُ “rich, wealthy,” صِغَارُ “young,” أَجَانِبُ “foreign,” يَهُودُ “Jews,” عَرَبُ “Arabs,” عَظِيمُونَ “great teachers;” the use of عِظَاءُ or عِظَامُ instead, however, would be more acceptable, more idiomatic. In general there is a tendency among speakers to regularize forms in languages. It is not unlikely to encounter غَنِيِّونَ “rich,” in place of أَغْنِيَاءُ or فُقَرَاءُ “poor,” in place of فُقَرَاءُ. However, plural nouns like عَرَبُ “Arabs,” يَهُودُ “Jews,” and أَجَانِبُ “foreigners” never tolerate a plural form ending with the suffix *ونَ* or its accusative/genitive form *ينَ*.

Feminine human nouns ending with *-ات* are modified by adjectives that terminate with the suffix *اتٌ* i.e., ending with two *Dhammas* in the nominative, and with two *kasras* in the accusative and genitive, as in the following tables:

| <i>Plural nominative</i>  | <i>Plural accusative/genitive</i> | <i>Meaning</i>      |
|---------------------------|-----------------------------------|---------------------|
| مُعَلِّمَاتُ مَشْهُورَاتُ | مُعَلِّمَاتٍ مَشْهُورَاتٍ         | famous teachers (F) |

### 4.2.4 Non-human noun-adjective agreement in the plural

Non-human plural nouns must be modified by regular feminine singular adjectives. In the nominative, such adjectives carry one *Dhamma* when the noun is definite, and two *Dhammas* when the noun is indefinite, as in the following:

الْكُتُبُ الْجَدِيدَةُ    the new books  
كُتُبٌ جَدِيدَةٌ    new books

If the noun is in the accusative, the adjective carries one *fat-Ha* if the noun is definite, and two *fat-Has* if it is indefinite. In the writing system indefinite accusative masculine nouns require the use of 'alif to carry the two *fat-Has*. The two *fat-Has* are written above the *taa' marbuuTa* in indefinite accusative feminine nouns.

الْكُتُبَ الْجَدِيدَةَ    the new books  
كُتُبًا جَدِيدَةً    new books

If the noun is in the genitive, the adjective must carry one *kasra* if the noun is definite, and two *kasras* if it is indefinite:

الْكُتُبِ الْجَدِيدَةِ    the new books  
كُتُبٍ جَدِيدَةٍ    new books

## CHAPTER 5

# Pronouns الضمائر

Pronouns are a finite set of words in languages that take the place of nouns or refer to them. Pronouns function in similar ways to nouns: they can be subjects of equational/nominal sentences and objects of transitive verbs. Some pronoun forms can indicate possession. In addition, pronouns can be preceded by prepositions, or a group of words Arab grammarians call ظُروف (Pl of ظَرْف) that are similar to prepositions in their behavior. A list of ظُروف “adverbs” will be provided in Chapter 7. Pronouns in Arabic are of different types and have singular, dual and plural forms.

## 5.1 PERSONAL PRONOUNS الضمائر الشخصية

There are three main categories of personal pronouns: (1) those used to indicate the speaker, such as أَنَا “I” and نَحْنُ “we,” referred to as first person pronouns, ضَمِيرُ الْمُتَكَلِّمِ in Arabic; (2) those that indicate the addressee, as in أَنْتَ “you,” for example, referred to as second person pronouns, ضَمِيرُ الْمُخَاطَبِ in Arabic; and (3) those that refer to someone other than the speaker or addressee, such as هُوَ “he,” for example, referred to as third person pronouns, ضَمِيرُ الْغَائِبِ in Arabic.

The meaning of pronouns, especially the third person pronouns (هُوَ or هِيَ and their dual and plural forms), often involves a referent, an antecedent, i.e. an entity that has already been introduced in the discourse.

### 5.1.1 Singular independent personal pronouns

#### الضَّائِرُ الْمُتَفَصِّلَةُ فِي الْمُفْرَدِ

Independent personal pronouns stand alone and function as subjects of sentences, as will be discussed in Chapter 9. In the singular they are:

| <i>Independent pronoun</i> | <i>Meaning</i> |
|----------------------------|----------------|
| أَنَا                      | I              |
| أَنْتَ                     | you (M)        |
| أَنْتِ                     | you (F)        |
| هُوَ                       | he/it          |
| هِيَ                       | she/it         |

### 5.1.2 Singular suffixal personal pronouns

#### الضَّائِرُ الْمُتَّصِلَةُ فِي الْمُفْرَدِ

Personal pronouns performing functions other than as subjects of sentences are expressed as suffixes in Arabic. These pronouns must be attached to other elements in the language: nouns, prepositions, or verbs.

1. By suffixing *possessive pronouns* to nouns, the nouns become definite. Consequently, nouns with suffixal pronouns attached to their endings function as subjects of equational sentences. Nouns cannot combine the definite article الـ and the possessive pronoun simultaneously. What follows is a list of suffixal possessive pronouns in the singular and their respective meanings:

| <i>Suffix pronoun form</i> | <i>Meaning</i> |
|----------------------------|----------------|
| ي                          | my             |
| كَ                         | your (M)       |
| كِ                         | your (F)       |
| هُ                         | his/its        |
| هَا                        | her/its        |

Attached to nominative nouns such as كِتَاب “a book,” the singular possessive pronouns appear as follows:

| <i>Suffix pronoun form</i> | <i>Meaning</i> |
|----------------------------|----------------|
| كِتَابِي                   | my book        |
| كِتَابُكَ                  | your (M) book  |
| كِتَابُكِ                  | your (F) book  |
| كِتَابُهُ                  | his book       |
| كِتَابُهَا                 | her book       |

The suffixes are invariable, except for هُ “his.” Nouns in Arabic decline, i.e. they assume different endings according to their function in sentences (see Chapter 3). If هُ “his” is attached to a noun ending with *yaa'* or *kasra*, it changes to هِ. The reason for the change of هُ to هِ in this case is physiologically motivated. As the vocal tract produces the vowel /i/ in the *kasra* or the *yaa'* it is natural to continue in the same mode for the production of a following vowel, thus causing the *Dhamma* to change to an identical *kasra*.

2. The suffixal pronoun forms can be attached to prepositions, as in the table below:

| <i>Suffix pronoun form</i> | <i>Meaning</i> |
|----------------------------|----------------|
| مَعِي                      | with me        |
| مَعَكَ                     | with you (M)   |
| مَعكِ                      | with you (F)   |
| مَعَهُ                     | with him       |
| مَعَهَا                    | with her       |

3. In addition, the suffixal pronoun forms can be attached to the end of verbs, thus functioning as direct objects of transitive verbs (see Chapter 11), as in the following table:

| <i>Suffix pronoun form</i> | <i>Meaning</i> |
|----------------------------|----------------|
| ني                         | me             |
| كَ                         | you (M)        |
| كِ                         | you (F)        |
| هُ                         | him            |
| هَا                        | her            |

Note that the first-person singular suffixal pronoun ي assumes the form ني when attached to transitive verbs as a direct object. In other words, the change from ي to ني involves the insertion of ن. Arabic does not allow two different vowels in sequence. As verbs in the past end with a *fat-Ha*, the ن is inserted to bridge the transition from the *fat-Ha* of the verb to ي, i.e. the *kasra* of the pronoun. This ن is known in Arabic grammar as نون الوقاية “guarding or preventive *nuun*,” i.e. it prevents the vowel at the end of the verb from being absorbed by the long vowel ي. This also applies to verbs in the present tense ending with a *Dhamma*.

With prepositions that end with a *yaa'*, the first person singular suffix pronoun ي is followed by a *fat-Ha*. The combination of the original *yaa'* ي of the preposition and the suffix pronoun *yaa'* sounds like a geminated *yaa'*, i.e. doubled, followed by a *fat-Ha*. Examine the following table:

| <i>Preposition</i> | <i>Suffix</i> |         | <i>Meaning</i> |
|--------------------|---------------|---------|----------------|
| في                 | ي             | فِيَّ   | in me          |
| على                | ي             | عَلَيَّ | on me          |
| إلى                | ي             | إِلَيَّ | to me          |

The *Dhamma* of the suffix pronoun هُ changes to a *kasra*, resulting in فيه. The *Dhamma* in all third person pronouns, singular as in هُ, dual as in هُمَا (M, F) and plural as in هُمْ and هُنَّ (see below) changes to a *kasra* when preceded by a *yaa'* or a *kasra*. In addition to فيه “in him,” we obtain فيهما “in them (D),” فيهم “in them (M, Pl)” and فيهنَّ “in them (F, Pl)”.

### 5.1.3 Dual independent personal pronouns

#### ضَمَائِرُ الْمُثَنَّى الْمُتَفَصِّلَةُ

|           |                 |
|-----------|-----------------|
| نَحْنُ    | we two (M, F)   |
| أَنْتُمَا | you two (M, F)  |
| هُمَا     | they two (M, F) |

There is not an independent dual pronoun in Arabic; instead the plural pronoun نَحْنُ is used to represent two people, as well as more than two.

### 5.1.4 Dual suffixal personal pronouns ضَمَائِرُ الْمُثَنَّى الْمُتَّصِلَةُ

1. The following dual suffix pronouns are suffixed to nouns to indicate possession:

|      |              |
|------|--------------|
| نا-  | our          |
| كما- | your (M, F)  |
| هما- | their (M, F) |

These pronouns are attached to nominative nouns as follows:

| <i>Suffix pronoun form</i> | <i>Meaning</i>    |
|----------------------------|-------------------|
| كِتَابُنَا                 | our (M, F) book   |
| كِتَابُكُمَا               | your (M, F) book  |
| كِتَابُهُمَا               | their (M, F) book |

Note that هُمَا “their (M, F)” changes to هِما when it is attached to a noun ending with a *kasra* or *yaa'*.



2. The following dual suffix pronouns also attach to prepositions or adverbs, as with مَعَ “with” or إِلَى “to, for,” respectively:

|           |                  |             |                     |
|-----------|------------------|-------------|---------------------|
| مَعَنَا   | with us          | إِلَيْنَا   | to us, for us (M/F) |
| مَعَكُمْ  | with you (M, F)  | إِلَيْكُمَا | to you (M/F)        |
| مَعَهُمَا | with them (M, F) | إِلَيْهِمَا | to them (M/F)       |

Note the change of the *'alif maqSuura* إِلَى into *yaa'*. Often *'alif maqSuura* changes to *yaa'* when suffixes are attached to it.

3. These dual suffixal pronouns can attach to verbs functioning as direct objects. This will be discussed further in Chapter 11.

### 5.1.5 Plural independent personal pronouns

#### ضَمَائِرُ الْجَمْعِ الْمُتَفَصِّلَةُ

| Independent pronoun | Meaning      |
|---------------------|--------------|
| نَحْنُ              | we (M/F, Pl) |
| أَنْتُمْ            | you (M, Pl)  |
| أَنْتُنَّ           | you (F, Pl)  |
| هُمْ                | they (M, Pl) |
| هُنَّ               | they (F, Pl) |

### 5.1.6 Plural suffixal personal pronouns ضَمَائِرُ الْجَمْعِ الْمُتَّصِلَةُ

1. The following plural suffix pronouns must be suffixed to nouns to indicate possession:

| Suffix pronoun form | Meaning   |
|---------------------|-----------|
| نَا                 | our       |
| كُم                 | your (M)  |
| كُنَّ               | your (F)  |
| هُمْ                | their (M) |
| هُنَّ               | their (F) |

When attached to nominative nouns, the plural possessive pronouns look like the following:

| <i>Example</i> | <i>Meaning</i> |
|----------------|----------------|
| كِتَابُنَا     | our book       |
| كِتَابُكُمْ    | your (M) book  |
| كِتَابُكُنَّ   | your (F) book  |
| كِتَابُهُمْ    | their (M) book |
| كِتَابُهُنَّ   | their (F) book |

2. The suffix pronouns can also attach to prepositions or adverbs, as in the following:

|           |                   |
|-----------|-------------------|
| مَعَنَا   | with us           |
| مَعَكُمْ  | with you (M, Pl)  |
| مَعَكُنَّ | with you (F, Pl)  |
| مَعَهُمْ  | with them (M, Pl) |
| مَعَهُنَّ | with them (F, Pl) |

When the suffixal pronouns هُمْ “their (M)” and هُنَّ “their (F)” are preceded by a *kasra* or *yaa’*, the *Dhamma* at the beginning of these pronouns changes to a *kasra*, as in the following:

|                  |                   |
|------------------|-------------------|
| فِي كِتَابِهِمْ  | in their (M) book |
| فِي كِتَابِهِنَّ | in their (F) book |
| عَلَيْهِنَّ      | on them (F)       |

3. The suffixal plural pronouns can also attach to verbs, thus functioning as direct objects with meanings similar to those in the preceding sections 1 and 2.

## 5.2 DEMONSTRATIVE PRONOUNS

Demonstrative pronouns point to nouns and indicate whether they are near or far in time and space. The use of demonstrative pronouns in equational sentences is discussed in Chapter 9.

### 5.2.1 Singular demonstrative pronouns أسماء الإشارة - المٌفرد

Singular demonstrative pronouns are invariable with respect to case. In other words, they exhibit the same endings in the nominative, accusative and genitive cases.

|           |          |
|-----------|----------|
| هذا / ذا  | this (M) |
| هذه       | this (F) |
| ذلك / ذاك | that (M) |
| تلك       | that (F) |

هذا “this (M)” and هذه “this (F)” are used to indicate objects in close proximity to the speaker; ذَلِكَ “that (M)” and تِلْكَ “that (F)” are used for entities distant from the speaker. ذَلِكَ has other forms which are not commonly used but are likely to appear in writing, namely ذاك and ذا.

*Non-human* plural nouns are treated grammatically as feminine singular nouns in Arabic, whether reference to such nouns is made by demonstrative pronouns, or by the use of adjectives to modify them, or verbs. Reference to non-human plural nouns such as كُتُبٌ “books,” سِيَّارَاتٌ “cars,” or كِلَابٌ “dogs” is accomplished by the use of the singular demonstrative pronouns هَذِهِ “this” or تِلْكَ “that” (see Chapter 5).

### 5.2.2 Dual demonstrative pronouns أسماء الإشارة - المثنى

|       |               |
|-------|---------------|
| هذان  | these two (M) |
| هاتان | these two (F) |

These two nouns are used to demonstrate dual nouns that are close to the speaker. They are in the nominative case, used when they are subjects or parts of subjects of equational sentences (see Chapter 9). In addition, they assume

the same forms when they function as *faʿil* فاعِل “performer of action” in verbal sentences (see Chapter 11).

هذان and هاتان assume different endings when they are direct objects of transitive verbs (see Chapter 11), or when preceded by prepositions or ظروف “adverbs.” The accusative and genitive forms are هذين and هاتين.

ذلك and تلك have the following archaic dual nominative forms to demonstrate items distant from the speaker, namely ذانك and تانك. Their accusative and genitive forms are ذينك and تينك respectively. However, they are rarely used in Modern Standard Arabic (MSA). They are restricted to grammar books and extremely erudite writers/speakers. Instead of those obsolete forms, MSA uses the plural forms for these demonstratives, as we shall see below.

### 5.2.3 Plural demonstrative pronouns أسماء الإشارة - الجمع

هؤلاء These (M, F)

أولئك Those (M, F)

Both demonstrative pronouns are used to demonstrate *human* plural nouns. هؤلاء is used to demonstrate persons that are close to the speaker; أولئك on the other hand is used to indicate persons distant from the speaker. They are invariable with respect to case, assuming the same form regardless of their function in sentences. Demonstrative pronouns for non-human plural nouns are always هذه “this” or تلك “that.”

## CHAPTER 6

# Prepositions and adverbs functioning as prepositions

## حُرُوفُ الْجَرِّ وَالظُّرُوفِ

Arabic has a limited set of words known by the Arabic name حُرُوفُ الْجَرِّ “prepositions.” These always precede nouns and cause them to end in formal writing with two *kasras* if they are indefinite, or with one if definite. (See Chapter 3 for discussion of the genitive case.) Prepositions may also precede pronouns, and they are of two types: bound and independent, free.

### 6.1 BOUND PREPOSITIONS

Bound prepositions consist of one consonant followed by a vowel. In the writing system, bound prepositions are represented by one orthographic symbol for the consonant followed by a vowel, usually a *kasra* or *fat-Ha*. In the writing system, these bound prepositions must attach to the following noun or pronoun, as in the following examples:

بِ at, with, by means of, in

e.g. بِالْبَيْتِ “at the house,” بِسَيَّارَةٍ “by means of a car”

بِهِ with/in him or it

كَ like

e.g. كَأُمِّهَا “like her mother.” This specific preposition can only be followed by a noun, never by a pronoun.

لِ to, for

This preposition is followed only by nouns and the suffix pronoun **ي** “my,” for example, **لِلْمُعَلِّمِ** “for the teacher,” **لي** “for me.”

**لِ** to, for

This is a variant of the preceding **لِ** with the same meaning. This preposition, however, must be followed by other suffix pronouns, except **ي**, e.g. **لَهُ** “for him, to him,” **لَكَ** “for you, to you (M, Sg).” It cannot be followed by the suffix **ي**.

## 6.2 INDEPENDENT PREPOSITIONS

Independent, or free, prepositions usually consist of either two or three letters in writing. As was stated above, prepositions always precede nouns that must obligatorily end in formal writing or speaking with one *kasra* if the noun is definite or with two (i.e. *tanwiin*, pronounced *-in*) if it is indefinite. Examples of these prepositions include:

|                              |                       |
|------------------------------|-----------------------|
| <b>إِلَى</b> to, for         | <b>فِي</b> in, at     |
| <b>بَيْنَ</b> between, among | <b>مَعَ</b> with      |
| <b>حَتَّى</b> until          | <b>مِنْ</b> from, of  |
| <b>عَلَى</b> on              | <b>لَدَى</b> with, at |
| <b>عَنْ</b> about            |                       |

Traditionally, Arab grammarians tended to include **بَيْنَ** “between, among” and **مُنْذُ** “since, for, from” in the list of adverbs, **الظروف**. The above independent pronouns may be classified into three groups:

### 6.2.1 Prepositions that precede nouns or pronouns

This group includes **إِلَى** “to, for,” **بَيْنَ** “between,” **عَلَى** “on,” **عَنْ** “about,” **فِي** “in, at,” **مَعَ** “with,” **مِنْ** “from, of.” The *’alif maqSuura* in **إِلَى** “to,” or **عَلَى** “on,” changes into a *yaa’* **ي** when a suffix pronoun is attached, as in **عَلَيْهِ** “on him,”

إِلَيْكَ “to you (F, Sg).” Suffixal pronouns attach to prepositions and/or adverbs as illustrated below, using مَعَ “with” and أَمَامَ “in front of,” respectively:

|         |                  |            |                         |
|---------|------------------|------------|-------------------------|
| مَعِيَ  | with me          | أَمَامِي   | in front of me          |
| مَعَكَ  | with you (M, Sg) | أَمَامَكَ  | in front of you (M, Sg) |
| مَعِكَ  | with you (F, Sg) | أَمَامَكَ  | in front of you (F, Sg) |
| مَعَهُ  | with him/it      | أَمَامَهُ  | in front of him/it      |
| مَعَهَا | with her/it      | أَمَامَهَا | in front of her/it      |

Note that all suffixal pronouns remain unchanged. However, with the prepositions عَلَى “on” and إِلَى “to,” three changes take place:

1. When the pronoun suffixes attach to these prepositions, the *'alif maqSuura* ي at the end of these prepositions is shortened and then a semi-consonant -y- phonetically, represented as a ي in the writing system, is introduced, as illustrated below:

|           |           |
|-----------|-----------|
| عَلَى     | إِلَى     |
| عَلَيَّ   | إِلَيَّ   |
| عَلَيْكَ  | إِلَيْكَ  |
| عَلَيْكِ  | إِلَيْكِ  |
| عَلَيْهِ  | إِلَيْهِ  |
| عَلَيْهَا | إِلَيْهَا |

2. The pronoun suffix ي for the pronoun أَنَا carries a *shadda* followed by *fat-Ha* in the writing system, as in عَلَيَّ “on me,” and إِلَيَّ “to me, toward me.”
3. The pronoun suffix هُ for the pronoun هُوَ changes to هِ for the physiological reason mentioned in Chapter 5. Similarly, the dual masculine and feminine suffixal pronoun هُمَا “them, their” changes to هِمَا, and the plural masculine suffixal pronoun هُمْ “them, their” and the plural feminine suffixal pronoun هُنَّ “them, their” change to هِمْ and هِنَّ, respectively, when suffixed to prepositions ending with *'alif maqSuura* like عَلَى “on” or إِلَى “to, for.” The *'alif maqSuura* in these prepositions changes to *yaa*, which causes the

*Dhamma* of such suffixes to change to *kasra* as in the following illustrative examples:

|             |                 |
|-------------|-----------------|
| عَلَيْهِ    | on him          |
| إِلَيْهِمْ  | to them         |
| عَلَيْهِنَّ | on them (F, Pl) |

### 6.2.2 Prepositions that precede nouns but not pronouns

This group includes حَتَّى “until” and, as mentioned above, the bound preposition كَ “like.”

### 6.2.3 Prepositions that can precede nouns signaling time reference

This includes مُنْذُ “since, for, from,” or its variation مُذْ “since, for, from,” as in the following:

|                       |                      |
|-----------------------|----------------------|
| مُنْذُ سَاعَةٍ        | an hour ago          |
| مُنْذُ زيارته الأخيرة | since his last visit |

مُنْذُ can be followed by verbs in the same meaning.

وَصَلْنَ مُنْذُ يَوْمَيْنِ. They (F, Pl) arrived two days ago.

## 6.3 وَ AND تَ IN OATH-MAKING

There are two one-letter prepositions used in oath-making: وَ “by” and تَ “by” The first is commonly used as in وَاللَّهِ “by God.” تَ on the other hand is practically obsolete and rarely used in Modern Standard Arabic. It is used only with the name of God, as in تَاللَّهِ “by God.”



## 6.4 PARTICLES FUNCTIONING AS PREPOSITIONS

The particles *حاشا*, *عَدا*, *خَلا*, and *سِوَى*, all meaning “except,” are followed by nouns in the genitive, thus functioning as prepositions. For a detailed discussion of these particles see Chapter 34.

## 6.5 ADVERBS FUNCTIONING AS PREPOSITIONS

Unlike the connotation of “adverb” in English grammar, the following list of Arabic words, labeled adverbs of place and time, function like prepositions: they make the nouns following them genitive. This class of adverbs was categorized by traditional Arab grammarians as nouns because they can be preceded by prepositions, attach to the definite article *الـ* and be part of *IDhaafa*-constructs (see Chapter 8). Definite nouns following them must end with one *kasra*; indefinite nouns must end with two *kasras*.

|                    |                                |           |                                           |
|--------------------|--------------------------------|-----------|-------------------------------------------|
| أَمَامَ            | in front of                    | فَوْقَ    | above, on                                 |
| خَلْفَ             | behind, at the back of         | أَسْفَلَ  | below, underneath                         |
| وَرَاءَ            | behind, at the back of         | تَحْتَ    | below, underneath                         |
| دَاخِلَ            | inside                         | حَسَبَ    | according to                              |
| خَارِجَ            | outside                        | or حَسَبَ |                                           |
| جَانِبَ            | at the side of                 | قَبْلَ    | before                                    |
| نَاحِيَةَ          | in the direction of            | بَعْدَ    | after                                     |
| نَحْوَ             | in the direction of,<br>toward | مُنْذُ    | since, for, from                          |
| خِلَالَ            | during                         | عِنْدَ    | at, with, for<br>(possession)             |
| أَثْنَاءَ          | during                         | لَدَى     | at (place), with, by,<br>for (possession) |
| بَيْنَ... وَبَيْنَ | between x and y                | لَدُنْ    | at (place or time),<br>with, by           |
| دُونَ              | without                        |           |                                           |

## 6.6 INTERROGATIVE PARTICLES أَدَوَاتُ الْإِسْتِفْهَامِ

Interrogative particles in Arabic are of two types: (1) a group that is used with nouns to form equational/nominal sentences, and (2) those that are used with verbs in verbal sentences.

Interrogative particles restricted in their use to nouns include ما “what?” أَيُّ “which, he who (M),” and أَيُّهُ “she who (F)”. Interrogative particles that appear before verbs include ماذا “what?,” مِمَّ “from what?,” لماذا “why, what for?,” لِمَ “why?.” Some of these particles are used with both nouns and verbs: مَنْ أَيْنَ “who?,” مِمَّنْ “from whom?,” مَعَ مَنْ “with whom?,” أَيْنَ “where?,” مِنْ أَيْنَ “where from?,” إِلَى أَيْنَ “where to?,” كَيْفَ “how?,” كَمْ “how much, how many?,” بِكَمْ “for how much?” Finally, هَلْ or أ. The answer expected to questions beginning with هَلْ or أ must begin with yes or no.

## CHAPTER 7

# Adverbs الظروف

Adverbs are parts of speech that modify verbs, adding information with respect to time or manner, or indicating intensity, limitation, or repetitiveness. Generally, adverbs are derived from several word categories: nouns or adjectives, or formed by the use of prepositions plus nouns. Chapter 6 presents elements that Arab grammarians classify as adverbs, although in fact they function like prepositions in causing nouns that follow them to be in the genitive case. Many adverbs are invariable in the accusative case, written with *tanwiin*. A few end with a *Dhamma*; a small number end in a *kasra* or a *fat-Ha*.

Adverbs are divided into three types: adverbs of time, adverbs of place, and adverbs of degree.

## 7.1 ADVERBS OF TIME ظروفُ الزَّمان

Adverbs and adverbial phrases of time indicate a particular action's time of occurrence, duration, or sequence. Several categories belong to this group:

1. Accusative nouns of units of time: Adverbs of time can be nouns denoting units of time like سَاعَةٌ “hour,” يَوْمٌ “day,” أُسْبُوعٌ “week,” شَهْرٌ “month,” سَنَةٌ “year.” These time nouns, when used as adverbs, must always be indefinite and accusative, thus ending in *tanwiin*, as in the following examples:

دَرَسَ سَاعَةً.

He studied for an hour.

أَقَامَ فِي هَذِهِ الْمَدِينَةِ سَنَةً.

He resided a year in this city.

Below is a list of time adverbs derived from nouns:

|          |                  |            |                 |
|----------|------------------|------------|-----------------|
| صَبَاحاً | in the morning   | عَادَةً    | usually         |
| مَسَاءً  | in the evening   | أَحْيَاناً | sometimes       |
| ظُهْرًا  | at noon          | نَهَارًا   | day time        |
| عَصْرًا  | in the afternoon | يَوْمًا    | some day        |
| لَيْلًا  | at night         | أَبَدًا    | never           |
| فَجْرًا  | at dawn          | أَخِيرًا   | lately, finally |
| غَدًا    | tomorrow         |            |                 |

The following examples illustrate the use of some of these adverbs in sentences:

- رَجَعَ الْمُعَلِّمُ صَبَاحًا. The teacher returned in the morning.  
اجْتَمَعَ مَعَنَا لَيْلًا. He met with us at night.

## 2. Adverbs of time derived from accusative adjectives:

|          |                       |              |        |
|----------|-----------------------|--------------|--------|
| قَدِيمًا | in the past, formerly | دَائِمًا     | always |
| حَدِيثًا | recently              | بَاكِرًا     | early  |
| حَالِيًا | presently, now        | مُتَأَخِّرًا | late   |
| غَالِبًا | mostly                |              |        |

The following examples illustrate the use of some of these adverbs in sentences:

- وَصَلَ الْأُسْتَاذُ مُتَأَخِّرًا. The teacher arrived late.  
دَرَسَ الطَّالِبُ الدَّرْسَ كَثِيرًا. The student read the lesson many times.

## 3. Adverbs derived from ordinal numbers:

|          |                  |          |                  |
|----------|------------------|----------|------------------|
| أَوَّلًا | first, firstly   | ثالثًا   | third, thirdly   |
| ثَانِيًا | second, secondly | رَابِعًا | fourth, fourthly |

4. Prepositional phrases: this category consists of a preposition and a noun indicating time. Examples of prepositions include *فِي* “in, at” or *قَبْلَ* “before,” or its diminutive form *قُبَيْلَ* “a little bit before,” or *بَعْدَ* “after,” or its diminutive form *بُعَيْدَ* “a little bit after.”

|                |                       |                |             |
|----------------|-----------------------|----------------|-------------|
| فِي الصَّبَاحِ | in the morning        | فِي الْفَجْرِ  | at dawn     |
| فِي الْمَسَاءِ | in the evening        | فِي الْغَدِ    | tomorrow    |
| فِي الظُّهْرِ  | at noon               | فِي الْعَادَةِ | usually     |
| فِي الْعَصْرِ  | in the late afternoon | فِي الْغَالِبِ | mostly      |
| فِي النَّهَارِ | during day time       | فِي الْمَاضِي  | in the past |
| فِي اللَّيْلِ  | at night              |                |             |

Such prepositional phrases expressing the time of actions in this section are synonymous with adverbs of time listed in the first category. For example, *فِي الصَّبَاحِ* is synonymous with *صَبَاحًا* and so on. The choice is personal preference and carries a certain register in the sense that *صَبَاحًا* carries an educated speech register.

|                    |                          |                    |                         |
|--------------------|--------------------------|--------------------|-------------------------|
| قَبْلَ سَاعَةٍ     | an hour ago              | بَعْدَ الظُّهْرِ   | in the afternoon        |
| قَبْلَ أُسْبُوعٍ   | a week ago               | بَعْدَ الْعَصْرِ   | in the late afternoon   |
| قَبْلَ شَهْرٍ      | a month ago              | بُعَيْدَ الْفَجْرِ | a little bit after dawn |
| قَبْلَ سَنَةٍ      | a year ago               | بَعْدَ الصَّفِّ    | after the class         |
| قَبْلَ عَامٍ       | a year ago               | بَعْدَ أُسْبُوعٍ   | in a week's time        |
| قَبْلَ الصَّفِّ    | before the class         | بَعْدَ شَهْرٍ      | in a month's time       |
| قَبْلَ الظُّهْرِ   | before noon              | بَعْدَ سَنَةٍ      | in a year's time        |
| قُبَيْلَ الظُّهْرِ | a little bit before noon | بَعْدَ عَامٍ       | in a year's time        |

Some adverbs of time in this category include, in addition to the prepositional phrase, an adjective indicating a reference to past, present, or future times. Examine the following:

|                            |                        |
|----------------------------|------------------------|
| في الأسبوع الماضي          | last week              |
| في الشهر الماضي            | last month             |
| في السنة الماضية           | last year              |
| في العام الماضي            | last year              |
| في يوم (الجمعة) الماضي     | last Friday            |
| في نهاية الأسبوع الماضي    | this past weekend      |
| في الشتاء الماضي           | last winter            |
| في الربيع الماضي           | last spring            |
| في الصيف الماضي            | last summer            |
| في الخريف الماضي           | last autumn            |
| في الأسبوع الحالي / الجاري | in this [current] week |
| في السنة الحالية / الجارية | in this [current] year |
| في الأسبوع القادم / التالي | next week              |
| [يوم] السبت القادم         | next Saturday          |
| [يوم] الجمعة القادم        | next Friday            |
| في نهاية الأسبوع القادم    | next weekend           |

5. Invariable adverbs whose endings remain unchanged:

|              |                               |        |            |
|--------------|-------------------------------|--------|------------|
| صباح... مساء | every morning and evening     | الآن   | now        |
| بين... بين   | so...so, between good and bad | اليوم  | today      |
| أمس          | yesterday                     | بعد    | yet        |
|              |                               | من بعد | afterwards |
|              |                               | من قبل | before     |

6. One group of such invariable adverbs ends with the relative particle ما, as in the following:

|           |            |           |            |
|-----------|------------|-----------|------------|
| أَيْنَمَا | wherever   | طَالَمَا  | as long as |
| عِنْدَمَا | when       | بَيْنَمَا | while      |
| حِينَمَا  | when       | رَيْثَمَا | until      |
| حَالَمَا  | as soon as |           |            |

The following sentences illustrate the use of some of these adverbs:

تَكَلَّمَ مَعَ الْمُدِيرِ عِنْدَمَا وَصَلَ.

He spoke with the director when he arrived.

حِينَمَا كَانَ فِي دِمَشْقَ، دَرَسَ الْعَرَبِيَّةَ.

When he was in Damascus, he studied Arabic.

7. A quantifier plus a noun indicating a reference to time: this structure forms the *IDhaafa*-construct. As adverbial phrases, the first element of this construct is in the accusative. The second element of this *IDhaafa*-construct is in the genitive case (see Chapter 8).

|                    |                  |                      |          |
|--------------------|------------------|----------------------|----------|
| كُلَّ يَوْمٍ       | every day        | غَالِبَ الْأَحْيَانِ | mostly   |
| كُلَّ سَنَةٍ       | every year       | جَمِيعَ الْأَيَّامِ  | all days |
| مُعْظَمَ الْوَقْتِ | most of the time |                      |          |

The following sentences illustrate the use of some of these adverbs:

كَانَ يَجْلِسُ فِي مَكْتَبِهِ مُعْظَمَ الْوَقْتِ.

He sat in his office most of the time.

كَانَ يَزُورُ الْقَاهِرَةَ كُلَّ سَنَةٍ.

He used to visit Cairo every year.

8. A noun denoting time with the invariable suffix **ئذ** “that” attached to it. The noun is always in the accusative, as in the following:

|            |              |            |                            |
|------------|--------------|------------|----------------------------|
| وَقْتِئذٍ  | at that time | يَوْمَئِذٍ | on that day                |
| حِينَئِذٍ  | then         | بَعْدَئِذٍ | after that                 |
| عِنْدَئِذٍ | then         | سَاعَتِئذٍ | at that time, at that hour |
| آنَئِذٍ    | then         |            |                            |

The following sentence illustrates the use of these adverbs:

دَرَسَ صَفَّ التَّارِيخِ وَبَعْدَئِذٍ رَجَعَ إِلَى بَيْتِهِ.

He taught the history class and after that he returned home.

9. A noun denoting time with **ذَٰكَ** “that,” a form of the demonstrative **ذَٰلِكَ** suffixed to the noun. The noun is always in the accusative, as in the following:

|            |                    |             |                    |
|------------|--------------------|-------------|--------------------|
| آنَذَاكَ   | then, at that time | وَقْتُذَاكَ | then, at that time |
| حِينَذَاكَ | then, at that time | يَوْمَذَاكَ | then, on that day  |

Examine the following sentence illustrating the use of such adverbs:

دَرَسَ فِي الْجَامِعَةِ وَحِينَذَاكَ كَانَ يَسْكُنُ فِي بَيْتٍ كَبِيرٍ.

He taught at the university and then he lived in a big house.

## 7.2 ADVERBS OF PLACE ظُرُوفُ الْمَكَانِ

This group of adverbs and prepositional phrases modifies a verb by indicating its location or direction. This includes words like **حَيْثُ** “in the place where.” **حَيْثُ** always ends with *Dhamma*, as the following sentence illustrates:

سَكَنَ حَيْثُ سَكَنَ أَبُوهُ. He resided where his father did.



The following categories belong to this group:

1. Words for directions like شَرْقٌ “east,” غَرْبٌ “west,” جَنُوبٌ “south” and شَمَالٌ “north.” As adverbs, these are always indefinite, accusative, thus ending in *tanwiin*:

|          |           |          |              |
|----------|-----------|----------|--------------|
| شَرْقًا  | eastward  | جَنُوبًا | southward    |
| غَرْبًا  | westward  | يَمِينًا | to the right |
| شَمَالًا | northward | يَسَارًا | to the left  |

Examine the following sentence illustrating the use of such adverbs:

سَارَ شَرْقًا. He walked eastward.  
مَشَى شَمَالًا. He walked northward.

It is also possible to use prepositional phrases with the direction words as in

مَشَى إِلَى الشَّامِ. He walked northward.

The use of شَمَالًا as a synonym conveys a speech register revealing a more educated usage.

2. Words which are invariable in form, mostly ending with a *fat-Ha*. Note that a limited number end with a *Dhamma* or *kasra*. Nouns following them are always in the genitive case, ending with one *kasra* if the noun is definite, or with two *kasras* if it is indefinite:

|           |                                |                    |                                 |
|-----------|--------------------------------|--------------------|---------------------------------|
| أَمَامَ   | in front of                    | بَيْنَ... وَبَيْنَ | between X and Y                 |
| خَلْفَ    | behind, at the back of         | دُونَ              | without                         |
| وَرَاءَ   | behind, at the back of         | فَوْقَ             | above, on                       |
| دَاخِلَ   | inside                         | أَسْفَلَ           | below, underneath               |
| خَارِجَ   | outside                        | تَحْتَ             | below, underneath,<br>under     |
| جَانِبَ   | at the side of, beside         | قَبْلَ             | before                          |
| نَاحِيَةَ | in the direction of            | بَعْدَ             | after                           |
| نَحْوَ    | in the direction of,<br>toward | عِنْدَ             | at, with                        |
| خِلَالَ   | during                         | لَدُنْ             | at (place or time),<br>with, by |
| أَثْنَاءَ | during                         |                    |                                 |

The following sentences illustrate the use of such pronouns:

- شَرَبَ الْقَهْوَةَ خَارِجَ الْبَيْتِ. He drank coffee outside the house.  
جَلَسَتِ الْأُسْتَاذَةُ أَمَامَ الصَّفِّ. The teacher sat in front of the class.

### 7.3 ADVERBS OF DEGREE

These adverbs modify the verb by indicating its degree or extent. They include:

1. Adverbs derived from adjectives. Masculine, indefinite, and accusative adjectives function as adverbs, for example كَثِيرًا “a lot,” قَلِيلًا “a little,” بَعِيدًا “distantly,” as in:

- أَكَلَ كَثِيرًا. He ate a lot.  
نَامَ قَلِيلًا. He slept a little.

2. Adverbs of degree denoting or delimiting intensity. Such adverbs include فَقَطْ “only,” جَدًّا “very, to a large extent,” قَطُّ “ever, never,” فَحَسْبُ “only,” and بَتَّةً or بَتَاتًا “definitely, absolutely.” قَطُّ and بَتَّةً or بَتَاتًا are used with past tense verbs often in the negative, or with jussive verbs. They are also in interrogative sentences. Consider the following examples:

- مَا رَأَيْتُهُ قَطُّ. I never saw it/him.  
هَلْ قَابَلْتَهَا قَطُّ؟ Have you ever met her?  
لَمْ أُدَخِّنْ فِي حَيَاتِي الْبَتَّةَ. I never smoked in my life.

3. Prepositional phrases of degree:

|                     |                              |                   |          |
|---------------------|------------------------------|-------------------|----------|
| إِلَى حَدٍّ كَبِيرٍ | to a large extent            | بِالصَّبْطِ       | exactly  |
| إِلَى حَدٍّ قَلِيلٍ | to a small extent            | عَلَى الْأَقَلِّ  | at least |
| لِلْغَايَةِ         | to a large extent, extremely | عَلَى الْأَكْثَرِ | at most  |

Consider the following examples:

أَحَبَّتِ مَرْيَمُ الْمَدِينَةَ إِلَى حَدٍّ كَبِيرٍ.

Maryam liked the city a lot.

حَضَرَ الصَّفَّ خَمْسَةُ تُلَّابٍ عَلَى الْأَكْثَرِ.

At most five students attended the class.

4. Adverbs derived from *maSdars*. Prepositions like بِـ “by, by means of,” عَلَى “on,” with indefinite nouns or *maSdars* (see Chapter 25 on *maSdars*) function as adverbs modifying the manner of verbs. Examine the following:

مَشَى بِسُرْعَةٍ. He walked in a hurry.

وَصَلَ عَلَى عَجَلٍ. He arrived in a hurry.

نَامَتْ بَعُمُقٍ. She slept deeply.

تَكَلَّمَتْ بِوُضُوحٍ. She spoke clearly.

We must mention also other types of adverbs that will be discussed separately in this book, namely adverbs of specification, “*tamyiiz*” (Chapter 33), adverbs of manner that include adverbs of circumstance, “*Haal*” (Chapter 32), and the cognate accusative/object “*al-maf' uul al-muTlaq*” in the *maSdar* chapter (Chapter 25).

## 7.4 PLACEMENT OF ADVERBS

As a general rule, adverbs are often placed after the verb they modify, or as close to it as possible. This part of speech, however, enjoys a degree of mobility with respect to its position in sentences. Adverb mobility is used for stylistic variation, or to highlight and emphasize a certain element. To illustrate this statement, examine the following sentence:

بِسُرْعَةٍ كَبِيرَةٍ انْطَلَقَتْ سَيَّارَةُ الشُّرْطَةِ.

The police car set out at high speed.

The placement of بِسُرْعَةٍ “at high speed, fast,” at the beginning of the sentence lends emphasis to how the car set out. Adverbial phrases such as بِسُرْعَةٍ “at high speed,” can be modified by the use of adjectives as this example illustrates.

Adverbs of degree and time can be used in the same sentence, clearly modifying verbs in their different ways, as in the example below:

دَرَسَتِ الطَّالِبَةُ كَثِيراً أَمْسَ.

The student (F) studied a lot yesterday.

## CHAPTER 8

# The *IDhaafa*-construct الإضافة

The *IDhaafa*-construct consists of nouns bound together into an indivisible unit, generally indicating either possession or that one entity is related to another. Two nouns in an *IDhaafa*-construct are used to express the relationship between two nouns, for example, X noun of Y [noun]. As an illustration, صُعُودُ الْجَبَلِ “mountain climbing” or مُشَاهَدَةُ الرِّيَاضَةِ “sport watching” do not convey a sense of ownership, or possession, as does كِتَابُ الطَّالِبِ “the student’s book,” literally, “the book of the student.”

When nouns are used to form the *IDhaafa*-construct, the first noun indicates the possessed item, or the related item. The second indicates the possessor, or the entity to which another one is related. The *IDhaafa*-construct is generally formed by placing two nouns (in some cases adjectives, as we shall see in the Quasi- or Pseudo-*IDhaafa* section below) or more, in sequence. The second and any following nouns must always be in the genitive case. In Arabic, the first noun is called مُضَاف *muDhaaf*; the second مُضَافٌ إِلَيْهِ *muDhaaf ilayhi*.

The *IDhaafa*-construct can also be formed by having a masculine or feminine adjective in the first position followed by a noun in the second position. This kind of construct is called in Arabic إِضَافَةٌ غَيْرُ حَقِيقَةٍ “Quasi or Pseudo *IDhaafa*.” This will be discussed in a separate section below. There are certain conditions on each of the *IDhaafa* nouns to maintain grammaticality, correctness, as will be detailed below.

## 8.1 THE FIRST NOUN IN *IDHAAFA*

1. The first noun in the *IDhaafa*-construct can never carry the definite article ال. Its definiteness is determined by the second or final noun of the construct. For example: كِتَابُ الطَّالِبِ “the student’s book,” literally, “the book of the student.”
2. It can never carry *nunation*, the *n*-sound that marks indefinite nouns.

3. The case of the first noun may vary, depending on its function in the sentence. If it is the subject of a sentence, the noun must be in the nominative case, as in the following example:

كِتَابُ الطَّالِبِ جَدِيدٌ. The student's book is new.

Similarly, if the first noun is predicate, it must be in the nominative case, as in the following example:

هَذَا هُوَ كِتَابُ الطَّالِبِ. This is the student's book.

Or, if the first noun is the direct object of a transitive verb, it must bear only one *fat-Ha*, as in the following:

قَرَأْتُ كِتَابَ الطَّالِبِ. I read the student's book.

Or, if it is governed by a preposition, it must end with only one *kasra*, as in the following:

هَذَا فِي كِتَابِ الطَّالِبِ. This is in the student's book.

4. If the first noun in the *IDhaafa* is feminine, the *taa' marbuuTa* at the end of the noun *must* be pronounced explicitly, as in:

سَيَّارَةُ الطَّالِبِ جَدِيدَةٌ. The student's car is new.

## 8.2 THE SECOND NOUN IN IDHAAFA

1. The second noun in the *IDhaafa*-construct must always be in the genitive case.
2. It can be a definite noun, marked by one *kasra*. This definite noun makes the first noun definite but without it having the definite article *ال*. Thus, in كِتَابُ الْأُسْتَاذِ "the teacher's book" the first noun كِتَابُ becomes definite, although it cannot, and does not, carry the definite article. It is definite by virtue of the presence of the definite article *ال* in the second noun الْأُسْتَاذِ.

3. It may be indefinite. In this case, the second noun must end with two *kasras*. The fact that the second noun is indefinite makes the whole *IDhaafa*-construct indefinite, both nouns are unspecified. Consider:

كِتَابُ أُسْتَاذٍ *lit.* “a book of a professor” or  
“a professor’s book”

### 8.3 IDHAAFA FUNCTION IN SENTENCES

*IDhaafa*-constructs form a single indivisible nominal (“noun”) unit. Let us examine the construct صَدِيقُ الطَّالِبِ “the student’s friend,” to see how this indivisible unit can play the various functions of a single noun:

1. Subject of equational sentence: مُبْتَدَأٌ

صَدِيقُ الطَّالِبِ أَمْرِيكِيٌّ. The student’s friend is American.

2. Predicate of equational sentence: خَبَرٌ

هَذَا هُوَ صَدِيقُ الطَّالِبِ. This is the student’s friend.

3. Performer of an action of a verb: فَاعِلٌ

سَافَرَ صَدِيقُ الطَّالِبِ إِلَى لُبْنَانَ. The student’s friend traveled to Lebanon.

4. Direct object of verb: مَفْعُولٌ بِهِ

شَاهَدْتُ صَدِيقَ الطَّالِبِ. I saw the student’s friend.

5. Governed by a preposition: جَارٌ وَمَجْرُورٌ

سَافَرَ مَعَ صَدِيقِ الطَّالِبِ. He traveled with the student’s friend.

### 8.4 MULTIPLE FIRST NOUNS IN IDHAAFA

A new development has taken place in Modern Standard Arabic where the first noun of an *IDhaafa*-construct is conjoined by another noun, or more in

some instances. This is perhaps becoming common due to translations from foreign languages, as in the following:

مَكْتَبَةٌ وَمُخْتَبَرَاتُ الْجَامِعَةِ

the library and laboratories of the university

مُوظَّفُو وَأَسَاتِذَةُ وَطُلَّابُ الْجَامِعَةِ

the employees, professors and students of the university

Traditional Arabic grammar does not sanction such structures. The preceding two *IDhaafa* structures are expressed, according to traditional grammar rules, in the following fashion:

مَكْتَبَةُ الْجَامِعَةِ وَمُخْتَبَرَاتُهَا

the university library and its laboratories

مُوظَّفُو الْجَامِعَةِ وَأَسَاتِذَتُهَا وَطُلَّابُهَا

the university employees, its professors and students

## 8.5 ADJECTIVE *IDHAAFA* (QUASI- OR PSEUDO-*IDHAAFA*) الإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ

The preceding examples of the *IDhaafa*-construct are formed by two or more nouns. It is possible to form a type of *IDhaafa* by having a masculine or feminine adjective in the position of the first noun of an *IDhaafa*-construct, as in, for example: طَيِّبُ الْقَلْبِ / طَيِّبَةُ الْقَلْبِ “good-hearted.”

1. The case of the adjective can vary depending on its function in the sentence. The noun in the second position in this *IDhaafa*-construct must be definite. Examine the three sentences below:

وَصَلَتْ جَمِيلَةُ الْوَجْهِ.

The beautiful-faced [woman] arrived.

قَابَلْتُ أَمْسَ جَمِيلَةَ الْوَجْهِ.

I met the beautiful-faced [woman] yesterday.

حَضَرَ مَعَ جَمِيلَةِ الْوَجْهِ.

He came with the beautiful-faced [woman].



2. The adjective *IDhaafa*-construct can function as an adjective. If the antecedent noun is definite, the adjective must be definite, as in the following examples:

يُحِبُّ السَّيَّارَاتِ الْيَابَانِيَّةَ الصُّنْعَ.

He likes Japanese-made cars.

تُعْرَسُ فِي شَوَارِعِ الْمَدِينَةِ الْأَشْجَارُ الدَّائِمَةُ الْخَضْرَاءَ.

Evergreen trees are planted in the city streets.

On the other hand, if the antecedent is indefinite, the quasi-*IDhaafa* must begin with an indefinite adjective. Consider the following examples:

جَاءَتْ إِمْرَأَةٌ جَمِيلَةٌ الْوَجْهَ.

A woman with a beautiful face arrived.

أَلْقَتِ الشُّرْطَةُ الْقَبْضَ عَلَى قَاتِلٍ كَثِيرِ الْإِجْرَامِ.

The police arrested a perpetrator of many crimes.

## 8.6 MODIFICATION OF *IDHAAFA*

Both nouns of an *IDhaafa*-construct may be modified by demonstrative pronouns and regular adjectives.

1. Modification by demonstrative pronouns (see Chapter 5): Only a demonstrative pronoun can intervene between the first noun in *IDhaafa*-constructs and the second. In this case, the demonstrative modifies the second noun in this structure. The modification of the second noun forms a single unit called the demonstrative phrase. Examine the following examples:

كِتَابُ هَذِهِ الطَّالِبَةِ lit. "the book of this student (F)"

أُسْتَاذَةُ هَذَا الطَّالِبِ lit. "the teacher (F) of this student (M)"

2. The first noun in *IDhaafa* can also be modified by a demonstrative pronoun. However, it must be placed at the end of the *IDhaafa*-construct, as in the following examples:

كِتَابُ الطَّالِبَةِ هَذَا    this book of the student (F)  
 أُسْتَاذَةُ الطَّالِبِ هَذِهِ    this teacher (F) of the student (M)

3. Modifying an *IDhaafa* with regular adjectives:

As the two nouns in the *IDhaafa*-construct can only be split apart by a demonstrative pronoun, regular adjectives must occur at the end of the construct, as in the following:

كِتَابُ الطَّالِبِ الْجَدِيدُ ضَخْمٌ.    The new book of the student is big.

Note that *الجدید* in the preceding example carries the nominative marker functioning as modification of *كِتَابُ*. Since *كِتَابُ* is definite by virtue of the definite noun *الطَّالِبِ* the adjective for this noun must also be definite. To illustrate how important the case is in Arabic, compare the following examples:

كِتَابُ الطَّالِبِ الْجَدِيدُ ضَخْمٌ.    The new book of the student is big.  
 كِتَابُ الطَّالِبِ الْجَدِيدِ ضَخْمٌ.    The book of the new student is big.

It goes without saying that in spoken Arabic, the context plays a major role in eliminating ambiguity. Usually, interlocutors are aware of what they are talking about, and what adjectives go with what nouns. If interlocutors are not clear, clarification is requested. In written Arabic, however, the marking of case can remove ambiguity and facilitate communication.

4. Suffixal possessive pronouns may attach to the second noun in an *IDhaafa*-construct. Consider the following examples:

هَذَا كِتَابُ طَالِبِي.    This is my student's book.  
 هَذَا كِتَابُ طَالِبِكَ.    This is your (M) student's book.

Any adjective modifying *كِتَابُ* in the preceding examples must occur at the end of the *IDhaafa*-construct. In this case, the adjective must be in the

nominative case to agree with the noun it is modifying, as in the following example:

هذا كِتَابُ طَالِبِي الْجَدِيدِ. This is my student's new book.

Any adjective modifying طَالِبِي must be in the genitive case and also definite, as in the following:

هذا كِتَابُ طَالِبِي الْجَدِيدِ. *lit.* "This is the book of my new student."

## 8.7 لِ CONSTRUCT FOR CLARIFICATION OF *IDHAAFA* ELEMENTS

An *IDhaafa* may consist of multiple nouns. As was mentioned, the placement of regular adjectives in any *IDhaafa* is restricted to the end of the construct. Sorting out which adjective applies to which noun can constrain processing of information as well as result in syntactically awkward structures. The solution to this grammatical clutter is to separate the nouns and their modifiers with the use of لِ. The following sentence in which the two nouns forming *IDhaafa* are modified by two sequential adjectives verges on unacceptability:

هذا كِتَابُ الْأُسْتَاذِ الْعَرَبِيِّ الْجَدِيدِ  
\*This is the Arabic book of the new teacher.

Instead of stacking adjectives sequentially, as above, the language provides an alternative, simpler structure. The possessive preposition لِ "for, of, belonging to," is used to convey the function of *IDhaafa*. A simpler, more common structure of the above sentence is expressed as follows:

هذا الْكِتَابُ الْعَرَبِيُّ لِلْأُسْتَاذِ الْجَدِيدِ.  
*lit.* "This Arabic book is for [belongs to] the new professor."

### 8.7.1 Multiple noun *IDhaafa* and لِ construct

In theory, the number of nouns in this construct can be large. However, real language usage dictates that only a small number of nouns can be sequentially

allowed in *IDhaafa*. For example, the following four-noun string is easy to process, and, therefore, an acceptable utterance:

هذا هُوَ كِتَابُ أُسْتَاذِ جَامِعَةِ الْقَاهِرَةِ.  
4        3        2        1

*lit.* "This is the book of the professor of the University of Cairo."

Similarly, the following five-noun *IDhaafa* string is acceptable, and the information can be processed relatively easily:

هذا هُوَ عُنْوَانُ كِتَابِ أُسْتَاذِ جَامِعَةِ الْقَاهِرَةِ.  
5        4        3        2        1

*lit.* "This is the title of the book of the professor of the University of Cairo."

If one continues expanding the string of nouns forming the *IDhaafa*-construct as in the previous examples, the processing of information eventually becomes constrained. It follows, therefore, that the major criterion for determining the number of nouns forming *IDhaafa* is the ability to process information with some facility.

Another factor that determines the number of nouns in *IDhaafa* is the placement of adjectives modifying the nouns in the construct. Examine the following:

هذا هُوَ عُنْوَانُ كِتَابِ أُسْتَاذِ جَامِعَةِ الْقَاهِرَةِ الْجَدِيدِ.

*lit.* "This is the new title of the book of the professor of the University of Cairo."

الجَدِيدُ "the new" in the preceding sentence modifies عُنْوَانُ "the title," as can be determined by the nominative case marker of both the noun and adjective, despite the rather extensive separation between the two elements. As adjectives tend to be placed in closer proximity to the nouns they modify, لَ provides a simpler alternative to cumbersome an *IDhaafa*-constructs. The above sentence can be expressed more elegantly and more easily as follows:

هذا هُوَ الْعُنْوَانُ الْجَدِيدُ لِكِتَابِ أُسْتَاذِ جَامِعَةِ الْقَاهِرَةِ.

*lit.* "This is the new title of the book of the professor of the University of Cairo."

Thus, the use of the **لِ** construct becomes more expedient when more than one adjective is used to modify more than one noun in an *IDhaafa*-construct. Examine the following example:

هذا هُوَ العُنْوَانُ الجَدِيدُ لِكِتَابِ أُسْتَاذِ جَامِعَةِ الْقَاهِرَةِ الجَدِيدِ.

This is the new title of the new book of the professor of the University of Cairo.

The adjective الجَدِيدِ in the *IDhaafa* component لِكِتَابِ الجَدِيدِ الجَدِيدِ الْقَاهِرَةِ is ambiguous. The masculine adjective الجَدِيدِ “[the] new,” in the genitive case, could, in fact, modify either كِتَابِ “book” or أُسْتَاذِ “professor,” as both masculine nouns are in the genitive case. However, interlocutors involved in such a discourse know whether the discussion is about “the new book” or “the new professor.” In other words, the pragmatics of the discourse eliminate such ambiguity.

## 8.8 USE OF **لِ** INSTEAD OF **مِنْ**

In some instances, the preposition **مِنْ** “from, of” is used instead of **لِ**. Examine the following examples:

أَصْدَرَتِ الشَّرَكَةُ الْجَدِيدَ مِنَ سَيَّارَاتِ تويوتا.

The company produced the new model of Toyota cars.

أَعْلَنَتِ الْحُكُومَةُ الْقَرَارَاتِ الرَّسْمِيَّةَ مِنَ الْقَرَارَاتِ الْمُتَعَلِّقَةِ بِحُقُوقِ الْعَمَالِ الْوَافِدِينَ.

The government issued the official regulations pertaining to the rights of migrant laborers.

## 8.9 THE NEGATIVE NOUN **غَيْرِ**

The negative noun **غَيْرِ** can be used in forming *IDhaafa*-constructs to produce the meaning of “non-,” “not,” or “without.” **غَيْرِ** remains invariable with respect to gender. Its case can vary depending on its function. It can be followed by a noun, pronoun, *’ism faa’il* “active participle,” *’ism maf’uul* “passive participle,” or adjective. Additionally, it can be preceded by a preposition, thus causing it to be put into the genitive case. Consider the following:

|                    |                          |                  |                 |
|--------------------|--------------------------|------------------|-----------------|
| غَيْرُ الطُّلَّابِ | non-students             | غَيْرُ مَفْهُومٍ | unintelligible  |
| غَيْرُ قَادِمٍ     | not coming, arriving     | غَيْرُ مَعْقُولٍ | unreasonable    |
| غَيْرُ مَدْرُوسٍ   | unstudied, un-researched | غَيْرُهُمْ       | other than them |
| غَيْرُ قَدِيمٍ     | not old                  | مِنْ غَيْرِنَا   | without us      |
| غَيْرُ صَحِيحٍ     | untrue                   |                  |                 |

### 8.9.1 غير with nouns

The noun following غير must always be in the genitive. Examine the following examples:

وَفَدَّ الطُّلَّابُ وَغَيْرُ الطُّلَّابِ إِلَى الْمَدِينَةِ.

Students and non-students flocked to the city.

يَأْكُلُونَ الْجُبْنَةَ وَغَيْرَ الْجُبْنَةِ.

They eat cheese and [foods] other than cheese.

يَنْتَقِلُ الْحُجَّاجُ بِالسَّيَّارَاتِ وَغَيْرِ السَّيَّارَاتِ.

The pilgrims travel in cars and other means of transportation.

Note that غير in the preceding examples agrees with the case of the noun to which it is conjoined.

### 8.9.2 غير with pronouns

The nouns following غير in the preceding section can be replaced by the appropriate pronoun to produce the meaning of “other than,” as in the following:

وَفَدَّ الطُّلَّابُ وَغَيْرُهُمْ إِلَى الْمَدِينَةِ.

Students and others [other than them] flocked to the city.

يَأْكُلُونَ الْجُبْنَةَ وَغَيْرَهَا.

They eat cheese and other [food items].

يَنْتَقِلُ الْحُجَّاجُ بِالسَّيَّارَاتِ وَغَيْرِهَا.

Pilgrims travel in cars and by other [means of transportation].

### 8.9.3 غَيْر with adjectives

غَيْر can function as a negative particle of adjectives to produce the meaning of “not” or “un-.” As a first term in an *IDhaafa*-construct, the adjective following it must always be in the genitive case. Examine the following examples:

|                     |               |
|---------------------|---------------|
| غَيْرُ بَعِيدٍ      | not far       |
| غَيْرُ صَعْبَةٍ     | not difficult |
| غَيْرُ أَمْرِيكِيٍّ | un-American   |

The preceding can also be expressed by the use of لَيْسَ, conveying the same meaning:

|                      |
|----------------------|
| لَيْسَ بَعِيداً      |
| لَيْسَ صَعْباً       |
| لَيْسَ أَمْرِيكِيّاً |

The following sentences illustrate غَيْر with adjectives:

المَطْعَمُ غَيْرُ بَعِيدٍ مِنْ هُنَا.

The restaurant is not far from here.

يَقُولُ هَذَا الرَّجُلُ قَوْلًا غَيْرَ حَكِيمٍ.

This man says an unwise thing.

نَاقَشَ الْوَزِيرُ الْمَسَائِلَ الصَّعْبَةَ وَغَيْرَ الصَّعْبَةِ.

The minister discussed the difficult and not difficult issues.

Note that in the first sentence the phrase beginning with غَيْر is in the nominative, functioning as the predicate of the sentence. In the second sentence, the phrase beginning with غَيْر is an adjective of the direct object قَوْلًا, which explains why غَيْر is in the accusative. غَيْر in the third sentence is conjoined to the direct object and its adjective الْمَسَائِلَ الصَّعْبَةَ, which explains why غَيْر is in the accusative case.

### 8.9.4 **غَيْر** after prepositions

**غَيْر** can attach to a preposition such as **بِ** or be preceded by **مِنْ**, conveying the meaning of “without,” or “other than,” as in the following:

يَشْرَبُ الْقَهْوَةَ مِنْ غَيْرِ سَكَّرٍ.

He drinks coffee without sugar.

وَاجَهَ خُصُومَهُ بِغَيْرِ أَفْكَارِهِمْ.

He faced his adversaries with ideas other than theirs.

### 8.9.5 **غَيْر** with the definite article

**غَيْر** can support the prefixing of the definite article **الـ** in limited usages. This is frowned upon by purists who consider this structure ungrammatical. One may, however, encounter examples like the following in the press, or other media:

يُفَضِّلُ الْغَيْرَ عَلَى نَفْسِهِ.

He places others before himself.

تُسَبِّبُ الضَّوْضَاءُ الْإِزْعَاجَ لِلْغَيْرِ.

Loud noise causes disturbance to others.

### 8.9.6 **لَيْسَ غَيْرُ** and **لَا غَيْرُ**

Thus far, **غَيْر** has been shown to behave as a declinable noun showing three cases: the nominative, accusative and genitive. **غَيْرُ** can be preceded by the negative particles **لَا** or **لَيْسَ** to function as an adverb in the sense of “only.” In this case, it must always be in the nominative, as in the following examples:

أَشْرَبُ الْقَهْوَةَ لَا غَيْرُ.

I only drink coffee.

أُرِيدُ فَقَطْ هَذَا الْكِتَابَ لَيْسَ غَيْرُ.

I want only this book, not any other.



## 8.10 IDHAAFA USING ELEMENTS OTHER THAN غَيْر

Finally, we should add that there are elements other than غَيْر which are used in forming *IDhaafa*-constructs. سِوَى, synonymous to غَيْر for example, functions in the same way as غَيْر in making *IDhaafa*-constructs. Discussion of these two elements will be detailed in Chapter 34. Furthermore, the quantifiers كُلَّ “all of,” بَعْضُ “some of,” جَمِيعُ “all of,” مُعْظَمُ “most of,” and كِلَا and كِلْتَا “both of” are also used to form *IDhaafas*. Discussion of these quantifiers is presented in some detail in Chapter 31.

## CHAPTER 9

# The equational sentence

## الْجُمْلَةُ الْإِسْمِيَّةُ

The equational sentence *الْجُمْلَةُ الْإِسْمِيَّةُ* is a basic sentence structure in Arabic and expresses propositions in the present tense. Young children first learn such utterances when speaking stretches longer than a single word. It is not surprising, therefore, that learners of Arabic as a foreign language are introduced to this structure first.

The basic equational sentence in Arabic consists of two components: *mubtada'* مُبْتَدَأٌ “subject,” often placed at the beginning of the sentence, and *khabar* خَبَر “predicate,” the element that states something about the subject. Both the subject and predicate are governed by rules to maintain sentence acceptability.

Unlike English or other European languages, equational sentences in Arabic are constructed without the verb “to be” in the *present* tense. The absence of the verb “to be” is not unique to Arabic, however; other languages, such as Russian and Hebrew share this feature as well. We present below several patterns in which the equational sentence is constructed:

### 9.1 PERSONAL PRONOUNS AS SUBJECTS

Personal pronouns can act as subjects of equational sentences with proper nouns, common nouns, adjectives and prepositional phrases as their predicates. (See Chapter 5 for discussion of personal pronouns.)

#### 9.1.1 Personal pronouns (as subjects) + proper nouns (as predicates)

**Singular:**

أَنَا أَحْمَدُ. I am Ahmad.

هِيَ مَرْيَمُ. She is Maryam.

أَنْتِ لَيْلَى. You are Leila.

**Dual:**

|                            |                            |
|----------------------------|----------------------------|
| نَحْنُ أَحْمَدُ وَلَيْلَى. | We are Ahmad and Leila.    |
| هُمَا سَمِيرَة وَسَلِيم.   | They are Samira and Salim. |
| هُمَا فَاطِمَة وَسَامِي.   | They are Fatima and Sami.  |

**Plural:**

|                                       |                                   |
|---------------------------------------|-----------------------------------|
| أَنْتُنَّ هِنْدَ وَسَلْمَى وَلَيْلَى. | You are Hind, Salma and Leila.    |
| هُم خَالِدٌ وَعَامِرٌ وَفُؤَاد.       | They are Khaled, Aamir and Fuoad. |
| هُم عَلِيّ وَسَلْمَى وَمَرْيَم.       | They are Ali, Salma and Maryam.   |
| هُنَّ فَاطِمَة وَيُسْرَى وَسِيْهَام.  | They are Fatima, Yusra and Siham. |

**9.1.2 Personal pronouns + common nouns**

The predicate must agree with the subject pronoun in gender and number. The predicate noun must be indefinite, hence the two *Dhammas* at its end.

**Singular:**

|                   |                   |
|-------------------|-------------------|
| أَنَا طَالِبٌ.    | I am a student.   |
| هُوَ أَسْتَاذٌ.   | He is a teacher.  |
| هِيَ مُعَلِّمَةٌ. | She is a teacher. |

**Dual:**

Predicate nouns of sentences containing dual pronouns (or nouns) as subjects must be dual, indefinite and nominative, and must agree with the subject in gender.

|                           |                          |
|---------------------------|--------------------------|
| أَنْتُمَا مُعَلِّمَتَانِ. | You are teachers (F).    |
| هُمَا طَالِبَتَانِ.       | They are students (F).   |
| هُمَا مُعَلِّمَانِ.       | They are teachers (M).   |
| نَحْنُ مُوَظَّفَانِ.      | We (D, M) are employees. |

**Plural:**

Predicate nouns of sentences containing plural pronouns or nouns as subjects must be plural, indefinite and nominative. Predicate nouns must also agree with the subject in gender.

نَحْنُ طُلَّابٌ. We are students.

هُنَّ مُعَلِّمَاتٌ. They (F) are teachers.

**9.1.3 Personal pronouns + adjectives**

Adjective predicates must be nominative. In addition, they must agree with the subject in number and gender, as in the following:

**Singular:**

هُوَ جَدِيدٌ. He is new.

هِيَ مَشْهُورَةٌ. She is famous.

**Dual:**

هُمَا جَمِيلَتَانِ. They (F) are beautiful.

هُمَا مَشْهُورَانِ. They (M) are famous.

هَلْ أَنْتُمَا مَغْرِبِيَّانِ؟ Are you (M) Moroccan?

**Plural:**

هُمُ آمَرِيكِيُّونَ. They (M) are Americans.

أَنْتُمْ مُسْتَعِدُّونَ. You (M) are ready.

هُنَّ كَرِيبَاتٌ. They (F) are generous.

### 9.1.4 Proper nouns or personal pronouns + prepositional phrases or adverbs

Nouns following prepositions end with one *kasra* if they are definite, and with two *kasras* if they are indefinite. Proper nouns like واشنطن “Washington” are not marked for case.

#### Singular:

|                        |                           |
|------------------------|---------------------------|
| أَنَا فِي الْبَيْتِ.   | I am in the house.        |
| هِيَ فِي الْجَامِعَةِ. | She is at the university. |
| سَعِيدٌ فِي الْبَيْتِ. | Said is in the house.     |

#### Dual:

|                                      |                                |
|--------------------------------------|--------------------------------|
| هُمَا مِنْ وَاشِطُنْ.                | They are from Washington.      |
| هُمَا فِي مَطْعَمٍ.                  | They are in a restaurant.      |
| هَلْ أَنْتُمَا فِي الْبَيْتِ؟        | Are you at home?               |
| سَلِيمٌ وَسَلْمَى فِي الْمَدْرَسَةِ. | Salim and Salma are at school. |
| هِنْدٌ وَلَيْلَى فِي الْقَاهِرَةِ.   | Hind and Leila are in Cairo.   |
| أَنَا وَحُسَيْنٌ مِنْ سُورِيَا.      | Hussein and I are from Syria.  |

#### Plural:

|                                                  |                                                           |
|--------------------------------------------------|-----------------------------------------------------------|
| هُمْ مَعَ الْمُدِيرِ.                            | They (M) are with the director.                           |
| هُنَّ فِي مَطْعَمٍ.                              | They (F) are in a restaurant.                             |
| سَلْمَى وَشَرِيفَةٌ وَأَحْمَدٌ فِي الشَّرَكَاتِ. | Salma, Sharifa and Ahmad are at the companies.            |
| مَرْيَمٌ وَهَالَةُ وَسَحَرٌ أَمَامَ الصَّفِّ.    | Maryam, Hala and Sahar are at the front of the classroom. |

## 9.2 DEMONSTRATIVE PRONOUNS

Demonstrative pronouns can function both as subjects of equational sentences and as modifiers of nouns in the subject position. (See Chapter 5 for a discussion of demonstrative pronouns.) They can also follow prepositions, as in *وَمِثَالٌ عَلَى* “and an example of this,” *وَمِثَالٌ عَلَى ذَلِكَ* “and an example of that,” etc.

### 9.2.1 Demonstrative pronouns + proper nouns

In Modern Standard Arabic, proper nouns in the predicate position, as well as in the subject position, are often used without the nominative case marker.

**Singular:**

هَذَا مُحَمَّدٌ. This is Mahmoud.

هَذِهِ سَمِيرَةٌ. This is Samira.

**Dual:**

هَذَانِ أَحْمَدُ وَمُحَمَّدٌ. These are Ahmad and Mahmoud.

هَاتَانِ فِرْدَوْسٌ وَسُوزَانٌ. These are Firdaws and Suzanne.

**Plural:**

أُولَئِكَ لَيْلَى وَسَامِيَّةٌ وَهَادِيَةٌ. Those are Leila, Samia and Hadia.

هَؤُلَاءِ عَدْنَانٌ وَلَيْلَى وَزَيْنَبٌ. These are Adnan, Leila and Zainab.

### 9.2.2 Demonstrative pronouns with common nouns as predicates

When the subjects of equational sentences are demonstrative pronouns, the predicate must be indefinite and agree in gender and number, as in the following examples:

**Singular:**

هَذِهِ أُسْتَاذَةٌ. This (F) is a teacher (F).

هَذَا كِتَابٌ. This (M) is a book (M).

**Dual:**

هَذَانِ طَالِبَانِ. These (M) are students.  
هَاتَانِ مُعَلِّمَتَانِ. These (F) are teachers.

**Plural:**

هَؤُلَاءِ مُدَرِّسُونَ. These are teachers (M).  
أُولَئِكَ مُوَظَّفَاتٌ. Those are employees (F).

### 9.2.3 Demonstrative pronouns modifying subjects of equational sentences

If the noun following the demonstrative is definite, the construct is not a sentence. Thus هَذَا الْكِتَابُ is equivalent to “this book” in English. To turn such a structure into a sentence, a third person pronoun must be inserted between the subject and the definite noun to form a predicate and an equational sentence. This intervening pronoun, known in Arabic as *ضَمِيرُ الْفَصْلِ* “the pronoun of separation,” must agree with the demonstrative subject in number and gender. Compare the following pairs in which the first is a phrase, the second a sentence:

**Singular:**

هَذَا الطَّالِبُ this student (M)  
هَذَا هُوَ الطَّالِبُ. This is the student (M).  
هَذِهِ الْجَرِيدَةُ this newspaper  
هَذِهِ هِيَ الْجَرِيدَةُ. This is the newspaper (F).

**Dual:**

هَاتَانِ الْبَنَاتِ these girls  
هَاتَانِ هُمَا الْبَنَاتِ. These are the girls.

**Plural:**

هَؤُلَاءِ الْمُعَلِّمُونَ these teachers  
 هَؤُلَاءِ هُمُ الْمُعَلِّمُونَ. These are the teachers (M).

**9.3 COMMON NOUNS AS SUBJECTS**

A common noun beginning equational sentences in Arabic must be definite, by having either a definite article الـ, a possessive pronoun suffix such as يـ “my,” ها “her,” for example, or the first noun of an *IDhaafa*-construct whose terminal noun is definite, as in مُدِيرُ الشَّرَكَةِ “the company’s manager.” (See Chapter 2 for a discussion of determination of nouns.) Consider the following examples:

الْكِتَابُ عَلَى الطَّائِلَةِ. The book is on the table.  
 كِتَابِي عَلَى الطَّائِلَةِ. My book is on the table.  
 كِتَابُ الْمُعَلِّمِ عَلَى الطَّائِلَةِ. The teacher’s book is on the table.

**9.3.1 Common nouns + prepositional phrases or adverbs****Singular:**

الْأُسْتَاذُ فِي الْبَيْتِ. The teacher (M) is in the house.  
 الطَّالِبُ فِي الصَّفِّ. The student (M) is in the classroom.

**Dual:**

الطَّالِبَانِ مِنَ الْمَغْرِبِ. The students (M) are from Morocco.  
 الْكُرْسِيَّانِ أَمَامَ الصَّفِّ. The chairs (M) are at the front of the classroom.  
 الْمَدِينَتَانِ فِي مِصْرَ. The cities (F) are in Egypt.

**Plural:**

الطُّلَّابُ فِي الصُّفُوفِ. The students (M/F) are in the classrooms.  
 الْمُوظَّفُونَ فِي مَكَاتِبِهِمْ. The employees (M/F) are in their offices.  
 الْمُعَلِّمُونَ خَارِجَ الصَّفِّ. The teachers (M/F) are outside the classroom.



### 9.3.2 Common nouns + adjectives

Regardless of the number of the subject, the predicate adjective must be in the nominative, indefinite, and it must agree with the subject in gender and number.

#### Singular:

يَتُّكِ جَمِيلٌ. Your (F, Sg) house is beautiful.  
سَيَّارَتُكَ جَمِيلَةٌ. Your (M) car is beautiful.

#### Dual:

الصَّدِيقَتَانِ جَمِيلَتَانِ. The two friends (F) are beautiful.  
الْكِتَابَانِ مُتَعَمَّعَانِ. The two books (M) are enjoyable.

#### Plural:

Note that irregular plural nouns can be human or non-human. Adjectives used with human nouns must agree with the nouns they modify in number and gender. Furthermore, they must agree in case.

الْمُوظَّفُونَ نَشِيطُونَ. The employees are energetic.  
الطَّالِبَاتُ عِرَاقِيَّاتٌ. The students (F) are Iraqis.

Adjectives used with non-human plural nouns, on the other hand, must be in the feminine singular. Examine the following:

الْكِتَابُ جَدِيدَةٌ. The books are new.  
الْمُدُنُ جَمِيلَةٌ. The cities are beautiful.

Non-human plural nouns are treated grammatically in all facets of the language as feminine singular.

## 9.4 SUBJECT-PREDICATE INVERSION

Subjects usually occur at the beginning of equational sentences and are followed by their predicates. There are instances, however, when the subject and predicate

of the equational sentence switch positions. This can be called either subject–predicate inversion or a fronted predicate. This condition occurs in two cases:

- (a) When using the interrogative particles أَدَوَاتُ الْإِسْتِفْهَام at the beginning of the sentence, and
- (b) when using prepositional or adverbial phrases at the beginning of the sentence.

### 9.4.1 Interrogative particles

Interrogative particles in Arabic occur at the beginnings of sentences, thus causing the inversion of subject and predicate. The inverted subject could be a personal pronoun, a demonstrative pronoun, or a proper noun. These possibilities are illustrated with the interrogative particle مَنْ “who” below:

- مَنْ أَنْتَ؟ Who are you?
- مَنْ هُوَ؟ Who is he?
- مَنْ هُمَا؟ Who are they (M/F, D)?
- مَنْ أَنْتُمْ؟ Who are you (M, Pl)?

Or:

A demonstrative pronoun, which remains unchanged, as in the following examples:

- مَنْ ذَلِكَ؟ Who is that (M)?
- مَنْ تِلْكَ؟ Who is that (F)?
- مَنْ هَذَانِ؟ Who are these (M, D)?
- مَنْ هَؤُلَاءِ؟ Who are these (M/F, Pl)?

Or:

A nominative definite common noun. In the singular, the noun ends with one *Dhamma*. If the noun is in the dual, the noun ends with اِن. Regular masculine plural nouns end with وْنَ. Irregular plural nouns end with one *Dhamma*. Regular feminine plural nouns end with only one *Dhamma*.

Inverted subjects could be definite when prefixed by the definite article **الـ** or by a possessive pronoun, or by an *IDhaafa*-construct. Consider the following examples:

### Singular:

|                           |                            |
|---------------------------|----------------------------|
| مَنْ الْأُسْتَاذَةُ؟      | Who is the teacher (F)?    |
| مَنْ الطَّالِبُ؟          | Who is the student?        |
| مَنْ صَدِيقُهُ؟           | Who is his friend?         |
| مَنْ مُدِيرُ الْمَكْتَبِ؟ | Who is the office manager? |

### Dual:

|                       |                               |
|-----------------------|-------------------------------|
| مَنْ الْمُدِيرَتَانِ؟ | Who are the directors (F, D)? |
| مَنْ الصَّدِيقَانِ؟   | Who are the friends (M, D)?   |

### Plural:

|                      |                                |
|----------------------|--------------------------------|
| مَنْ الْمُوظَّفُونَ؟ | Who are the employees (M, Pl)? |
| مَنْ الْمُوظَّفَاتُ؟ | Who are the employees (F, Pl)? |

Note that the definite article in the non-initial position loses the *hamza* sound, thus creating the possibility of having three consonants in a row. To avoid this possibility, a *kasra* is inserted at the end of مَنْ in the previous examples that begin with the definite article **الـ**.

#### 9.4.1.1 ما "What?"

This particle is commonly used with the demonstrative pronouns **هَذَا**, **هَذِهِ**, **ذَلِكَ**, or **تِلْكَ**. Unlike مَنْ mentioned above, **ما** generally solicits information about non-human entities, as in the following examples:

|             |                         |
|-------------|-------------------------|
| ما هَذَا؟   | What is this?           |
| ما هَذِهِ؟  | What is this/are those? |
| ما هَذَانِ؟ | What are those (M, D)?  |

Since ما has a definitional function, the predicates of sentences in answers to questions having ما tend to be indefinite. Note again that the use of ما, unlike مَنْ, is restricted to non-human entities. As a reminder, non-human plural entities are treated as feminine singular nouns. In answer to the second question, هَذِهِ can conceivably refer to “books,” “tables,” or some other non-human plural noun, as in the following:

ما هَذِهِ الْكُتُبُ؟ What are these books?

#### 9.4.1.2 أَيْنَ “Where?”

This particle inquires about the location of an entity, a person or a thing. Examine the following sentences:

أَيْنَ هُوَ؟ Where is he?  
 أَيْنَ الطَّالِبُ؟ Where is the student?  
 أَيْنَ هُمَا؟ Where are they (M/F, D)?  
 أَيْنَ هُنَّ؟ Where are they (F, Pl)?  
 أَيْنَ الْمُعَلِّمُونَ؟ Where are the teachers (M, Pl)?

Predicates in answers to such questions must be prepositional phrases comprising a preposition indicating location or place, followed by a noun. The following prepositions في “in” and عَلَى “on” indicate location. There are adverbs like أَمَامَ “in front of,” بِجَانِبِ “to the side of,” and a few others that can answer questions with أَيْنَ. Note that nouns following prepositions or adverbs must end with one *kasra* if the noun is definite, or with two *kasras* if it is indefinite.

#### 9.4.1.3 مِنْ أَيْنَ “Where from?” or “from where?”

In an equational sentence this particle inquires about where the person or entity in question is from. The inverted subject in this case can be a pronoun, a proper noun, or a common noun, as in the following examples:

مِنْ أَيْنَ هُوَ؟ Where is he from?  
 مِنْ أَيْنَ سُلَيْمَانُ؟ Where is Sulaiman from?

- مِنْ أَيْنَ الْأُسْتَاذُ؟ Where is the teacher from?  
 مِنْ أَيْنَ هُمَا؟ Where are they (M/F, D) from?  
 مِنْ أَيْنَ هَؤُلَاءِ؟ Where are these (M/F, Pl) from?

Note that the common noun in the third sentence is in the definite and nominative. An indefinite noun would result in an ungrammatical sentence. The reason for this is perhaps that the entity in question is known to both interlocutors. We should also mention that as a question word, مِنْ أَيْنَ can also be used with verbs, as in, for example:

- مِنْ أَيْنَ حَصَلُوا عَلَى الْمَالِ؟ Where did they get the money from?

Answers to questions with مِنْ أَيْنَ must always have مِنْ, in addition to a place or location, as in the following:

- مِنْ أَيْنَ أَنْتَ؟ Where are you from?  
 أَنَا مِنْ سُورِيَا. I'm from Syria.

#### 9.4.1.4 كَيْفَ "How?"

This particle solicits information about a condition, or how someone or something is. It can be followed by a proper noun or a common noun. If the noun following كَيْفَ is a common noun, it must be both definite and nominative, as in the following examples:

- كَيْفَ مَرْيَمُ؟ How is Maryam?  
 كَيْفَ الْحَالُ؟ How are you? (*lit.* "How is the condition?")  
 كَيْفَ الطَّقْسُ؟ How is the weather?  
 كَيْفَ الطُّلَّابُ؟ How are the students?

كَيْفَ can also be followed by an independent pronoun, as in the following:

- كَيْفَ هِيَ؟ How is she?  
 كَيْفَ أَنْتَ؟ How are you (F)?  
 كَيْفَ هُمْ؟ How are they (M, Pl)?

As with *مِنْ أَيْنَ* above, *كَيْفَ* can also be followed by verbs as in the following examples:

- كَيْفَ وَصَلْتَ إِلَى هُنَا؟* How did you arrive here?  
*كَيْفَ حَصَلْتَ عَلَى هَذَا الْكِتَابِ؟* How did you obtain this book?

### 9.4.2 Prepositional or adverbial phrases

Subject–predicate inversion also occurs when using prepositional or adverbial phrases indicating location, possession, or ownership. The subject must be indefinite and nominative. Examine the following example:

*فِي السَّيَّارَةِ حَقِيْبَةٌ.* There is a bag in the car.

Note that subjects of equational sentences in initial position must always start with a known entity, i.e., definite. Contrast the preceding sentence in which the subject is in the indefinite with the following, where the subject is definite:

*الْحَقِيْبَةُ فِي السَّيَّارَةِ.* The bag is in the car.

#### 9.4.2.1 Prepositional phrases *جَارٌّ وَمَجْرُورٌ*

1. The prepositions *فِي* “in” and *عَلَى* “on” indicate location, as in the following examples:

- عَلَى الطَّاوِلَةِ وَرَقَةٌ.* There is a paper on the table.  
*فِي الْبَيْتِ كِتَابٌ.* There is a book in the house.  
*فِي الْمُدُنِ مَكْتَبَاتٌ.* There are libraries (bookshops) in cities.  
*فِي الْبَيْتَيْنِ سَيَّارَتَانِ.* There are cars (D) in the houses (D).

2. *لَـ* indicates possession in the sense of “for” or “to,” and attaches to suffix pronouns only, as in the following example:

*لَنَا مُدَرِّسَاتٌ مَشْهُورَاتٌ.* We have famous instructors (F, Pl).

This preposition also has the variant **لِ** which attaches to proper or common nouns, as in the following:

لِأَلِي بَيْتٌ. Ali has a house.  
لِلطَّلَبِينَ صَدِيقَانِ. The students (M, D) have friends (M, D).

3. The preposition **مَعَ** “with” indicates possession, and also accompaniment. Examine the following example:

مَعِيَ كِتَابٌ. I have a book. (*lit.* “A book is with me.”)  
مَعِيَ أَصْدِقَاءُ فِي الْبَيْتِ. I have friends in the house.  
مَعِيَ جَرِيدَتَانِ. I have two newspapers.

#### 9.4.2.2 Adverbial phrases الظروف

Arab grammarians classify a group of words indicating location as **ظُرُوفُ مَكَانٍ** “adverbs of place.” This group includes **أَمَامَ** “in front of,” **وَرَاءَ** “behind, at the back of,” **خَلْفَ** “behind, at the back of,” **بِجَانِبِ** “beside, to the side of,” **عِنْدَ** “at, with,” **فَوْقَ** “over,” **تَحْتَ** “under,” etc.

Nouns following prepositions or **ظُرُوفُ** “adverbs” must be in the genitive case, as in the following examples:

أَمَامَ الْبَيْتِ مَكْتَبَةٌ. There is a bookstore/library in front of the house.  
عِنْدَ الْأُسْتَاذِ كِتَابٌ. The professor has a book.  
خَلْفَ الْمَكْتَبَةِ بِنَاءٌ كَبِيرٌ. There is a big building behind the library.

### 9.5 MODIFYING SUBJECTS AND PREDICATES الصِّفَات

When the subject of the equational sentence is a common noun, it is possible to provide additional information about this noun. This can be done in several ways. In this section, we shall discuss only two of these: adjectives and prepositions.

#### 9.5.1 Modifying subjects by adjectives

Adjectives add extra information in the form of epithets, attributes or descriptions. This process is subject to several restrictions. Adjectives modifying subject nouns

must be definite and nominative. In addition, they must agree with nouns in gender and number. If the subject is feminine, the adjective must also be feminine, and *vice versa*. Examine the following sentences:

الطالِبُ الجَدِيدُ فِي الْبَيْتِ.

The new student (M) is in the house.

الْأُسْتَاذَةُ الْجَمِيلَةُ مِنَ الْعِرَاقِ.

The beautiful teacher (F) is from Iraq.

الطَّالِبَتَانِ الطَّوِيلَتَانِ مِنْ أَمْرِيكََا.

The tall students (F, D) are from America.

الْمُدَرِّسُونَ الْمَشْهُورُونَ حَصَلُوا عَلَى جَائِزَةٍ.

The famous instructors (M, Pl) won a prize.

Note that the adjectives in the above examples agree with their subjects in determination (definiteness/indefiniteness), case (nominative), number and gender.

If the subject is a non-human plural, the adjective must be feminine singular, as in the following example. (See Chapter 2, section 2.1 for discussion of non-human plurals.)

السَّيَّارَاتُ الْجَدِيدَةُ وَصَلَتْ أَمْسٍ. The new cars arrived yesterday.

A legitimate question can be raised: how many adjectives can be combined to modify a particular noun? The answer to this question is not clear-cut. In theory, there is no limit to the number. However, if too many adjectives are stacked up it presents processing problems to the reader or listener. Generally, it would be safe to state that two to three consecutive adjectives following a noun will be tolerated, as in the following examples:

الْأُسْتَاذَةُ الْجَمِيلَةُ الطَّوِيلَةُ مِنَ الْمَغْرِبِ.

2 1

The tall, beautiful teacher is from Morocco.

الطالِبُ الْأَمْرِيكِيُّ الْجَدِيدُ مِنْ كَالِيفُورْنِيَا.

2 1

The new American student is from California.

الطَّالِبُ الْأَمْرِيكِيُّ الْجَدِيدُ الطَّوِيلُ مِنْ كَالِيفُورْنِيَا.

3 2 1

The tall, new American student is from California.



If more than two or three adjectives are used, there is a tendency to conjoin adjectives by the conjunctive particle **و**. Examine the example below:

الطالِبُ الأمريكيُّ الجَدِيدُ والجَمِيلُ مِنْ كاليفورنيا.

The new, handsome American student is from California.

(Note that **و** attaches to the word following it in the writing system.)

Nouns with possessive pronoun suffixes are definite by virtue of the possessive suffixes attached to them. Adjectives modifying such subjects must be definite and also nominative. Examine the following examples:

كِتَابِي الجَدِيدُ عَلَى الطَّائِلَةِ. My new book is on the table.

سَيَّارَتُهَا الجَدِيدَةُ فِي الْبَيْتِ. Her new car is at home.

### 9.5.2 Modifying predicates by adjectives

Nouns functioning as predicates of equational sentences can also be modified by adjectives or prepositional/adverbial phrases. Recall that adjectives must exactly mirror the noun in four features: determination; number; case; and gender.

The conditions of subject modification illustrated in the previous section can be generalized to apply to predicate modification. In other words, the number of adjectives used to modify a predicate noun should be limited. If more adjectives are used, the conjoining particle **و** will be used to conjoin these adjectives, as in the following examples:

رَوْبَرْتُ طَالِبٌ أَمْرِيكِيٌّ جَدِيدٌ وَمُمْتَازٌ.

Robert is a new and excellent American student.

هَذِهِ طَالِبَةٌ أَمْرِيكِيَّةٌ جَدِيدَةٌ وَجَمِيلَةٌ.

This is a new, beautiful American student (F).

هَذَانِ كِتَابَانِ جَدِيدَانِ مُتَعَانِ.

These are new, interesting books (D).

هَؤُلَاءِ مُدَرِّسَاتُ مِصْرِيَّاتُ مَشْهُورَاتُ وَمُدَرِّبَاتُ فِي أَمْرِيكََا.

These are famous Egyptian teachers (F, Pl) and well-trained in America.

Nouns with possessive pronoun suffixes functioning as predicates can also be modified by adjectives. Since these nouns are definite by virtue of the possessive suffixes attached to them, adjectives modifying such predicates must also be definite. Examine the following examples:

- هذا كِتَابِي الْجَدِيدُ. This is my new book.  
 هَذِهِ سَيَّارَتُهَا الْقَدِيمَةُ. This is her old car.  
 الْأَنْسَةُ بُرَاوْنِ مُدِيرَتُنَا الْجَدِيدَةُ. Miss Brown is our new director.

Note that the adjectives in the above sentences are definite because the nouns they modify are definite by virtue of the possessive pronouns attached to the predicate nouns. Also, note that the adjectives in these sentences are in the nominative because of the case of the nouns they modify.

## 9.6 هَلْ

هَلْ is used to solicit confirmation about the truth value of the proposition in question, i.e. whether the information in the sentence is true or not.

Technically, هَلْ is not like the preceding interrogative particles. It does not cause the inversion of subject and predicate. Sentences containing هَلْ maintain their normal order, i.e., the subject initiates the sentence and the predicate occupies the second position. The placement of هَلْ must be directly in front of the subject. Examine the following examples:

- هَلْ هُوَ طَالِبٌ؟ Is he a student?  
 هَلْ هُمْ أَمْرِيكِيُّونَ؟ Are they (M, Pl) Americans?  
 هَلْ أَنْتُنَّ طَالِبَاتٌ؟ Are you (F, Pl) students?

The questions in these examples require either a نَعَمْ “yes” or لَا “no” response.

## 9.7 CATEGORICAL NEGATION لَا النَّافِيَّةُ لِلْجِنْسِ

لَا negates the existence of entities in absolute terms. It is followed by indefinite nouns or *maSdars* in the accusative without *tanwiin*. In equational

sentences, the predicate, noun or adjective, must be in the nominative, as in the following:

لا طَالِبٌ نَائِمٌ. No student is asleep.

If a regular feminine plural noun follows لا, a *kasra* terminates the noun, as in the following:

لا مُعَلِّمَاتٍ حَضَرْنَ الْيَوْمَ. No teachers came today.

Some grammarians tolerate the use of a *fat-Ha* to terminate a regular feminine plural. The preceding sentences can appear as follows:

لا مُعَلِّمَاتٍ حَضَرْنَ الْيَوْمَ. No teachers came today.

لا سَيَّارَاتٍ فِي الشُّوَارِعِ. There are no cars on the streets.

This negative particle forms certain sentential expressions commonly used in discourse, as in the following:

لا بَأْسَ عَلَيْكَ! No harm will befall you.

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ! There is no power or might save in God.

لا شَكَّ فِي ذَلِكَ. There is no doubt in that.

Expressions such as the following are used to introduce sentences, as illustrated below:

لا بُدَّ مِنْ It is absolutely necessary that

لا غَرْوَ أَنَّ There is no wondering that

لا بُدَّ مِنَ الْعَمَلِ الْجَادِّ! Serious work is necessary!

لا غَرْوَ أَنَّ الْحَرْبَ سَبَّبَتْ خَسَائِرَ فِي الْأَزْوَاجِ. There is no question that the war caused the loss of many lives.

Equational sentences are negated by the use of the negative particle *كَيْسَ*, which will be discussed in detail in Chapter 10.

## CHAPTER 10

# Kaana and its sisters كَانَ وَأَخَوَاتُهَا

There is a small group of verbs in Arabic that are used with equational sentences to express meanings related to being, becoming or their negation. Traditional Arabic grammarians labeled this group أفعال ناقصة “incomplete or defective verbs,” primarily because of their form. Their use is restricted to certain domains. A commonly used member of this group is the verb كَانَ “to be,” which is employed in equational sentences to state a proposition in the past tense. It can also be used to form the future tense. Arab grammarians call these verbs كَانَ وَأَخَوَاتُهَا “*kaana* and its sisters.” The name assigned to this group as sisters is premised on the identical behavior that these verbs exhibit when used in equational/nominal sentences. The most striking grammatical feature of كَانَ and its sisters is that they turn common nouns and adjectives functioning as predicates into the accusative case. كَانَ is used with verbs in the present tense to express an action that happened at a point of time in the past (see Chapter 18 on past continuous).

In the following list, we present these verbs in the past and present tenses for the third person singular pronoun هُوَ. Out of the list, all but لَيْسَ exhibit a present tense form:

|                     |           |                         |                     |
|---------------------|-----------|-------------------------|---------------------|
| كَانَ / يَكُونُ     | to be     | أَمْسَى / يُمْسِي       | to become           |
| لَيْسَ              | is not    | بَاتَ / يَبِيتُ         | to become           |
| صَارَ / يَصِيرُ     | to become | مَا زَالَ / لَا يَزَالُ | to remain, still is |
| أَصْبَحَ / يُصْبِحُ | to become | ظَلَّ / يَظَلُّ         | to remain           |
| أَضْحَى / يُضْحِي   | to become |                         |                     |

We should note that some of these verbs etymologically pertain to different times of day. For example, أَصْبَحَ / يُصْبِحُ “to become” pertains to صَبَاح “morning;”

أَضْحَى / يُضْحِي “evening,” مَسَاء “to become” أَمْسَى / يُمْسِي “to become” pertains to ضُحًى “mid-morning, before noon” and بَاتَ / يَبِيتُ “to remain” pertains to sleeping overnight, overnighting.

Furthermore, some of these verbs share the same meaning although they are derived from different roots. For example, صَارَ / يَصِيرُ and أَصْبَحَ / يُصْبِحُ, in addition to أَمْسَى / يُمْسِي, all mean “to become.”

The frequency with which these verbs are used varies. For example, صَارَ / يَصِيرُ and أَصْبَحَ / يُصْبِحُ are more frequently used than أَمْسَى / يُمْسِي and أَضْحَى / يُضْحِي despite their shared meaning. On the other hand, لَا يَزَالُ / يَزَالُ, in addition to بَاتَ / يَبِيتُ, all mean “to remain.” لَا يَزَالُ / يَزَالُ and مَا دَامَ / يَدَامُ are more commonly used than بَاتَ / يَبِيتُ. We should also mention that one hears or sees in writing the forms لَا يَزَالُ and مَا يَزَالُ, which are considered by purists to be wrong usages. They consider لَا يَزَالُ and its present form يَزَالُ to be the only correct forms since مَا is restricted to past tense verbs, and لَا to the present tense.

There are other verbs that belong to this list of *kaana* and its sisters, including مَا انْفَكَّ, مَا بَرَحَ, مَا فَتِيَ. These verbs are characterized by the past tense negative particle مَا in front of them; however, these verbs are not commonly used in Modern Standard Arabic. They all convey the meaning of لَا يَزَالُ / يَزَالُ introduced in the list above. Some of these verbs have functions outside of equational sentences.

It was stated at the outset of this chapter that all these elements are used with equational sentences and exhibit an identical behavior, despite differences in their functions. General statements about their behavior in equational sentences can be made:

1. The gender of the subject must be marked in the verb.
2. If subjects optionally precede any *kaana* and any of its sisters, these verbs must mark the number and gender of the subject.
3. Subjects of equational sentences remain unchanged with respect to case; they always remain in the nominative.
4. Prepositional phrases as predicates remain unchanged.
5. Adjectives functioning as predicates must change their case from the nominative into the accusative case.
6. Nouns functioning as predicates must also change from the nominative to the accusative case.

## 10.1 NEGATION OF EQUATIONAL SENTENCES

### نفي الجملة الاسمية

لَيْسَ is treated as a verb in Arabic, subject to conjugation only in the past tense. It conjugates with singular, dual and plural pronouns.

### 10.1.1 Negation of the equational sentence in the singular

The singular pronouns are listed in the table below, along with the ending associated with each pronoun:

| Independent pronoun | Suffix pronoun form | لَيْسَ form | Meaning         |
|---------------------|---------------------|-------------|-----------------|
| أَنَا               | تُ                  | لَسْتُ      | I am not        |
| أَنْتَ              | تَ                  | لَسْتَ      | you (M) are not |
| أَنْتِ              | تِ                  | لَسْتِ      | you (F) are not |
| هُوَ                | —                   | لَيْسَ      | he/it is not    |
| هِيَ                | تْ                  | لَيْسَتْ    | she/it is not   |

Note that the *yaa*' of لَيْسَ is dropped for the first person singular pronoun أَنَا and for the second person pronoun أَنْتَ and أَنْتِ. As the table illustrates, if the subject of the equational sentence is a pronoun, لَيْسَ changes its ending to express that pronoun in its suffix. This is accomplished by having a suffixal form attached to the end of لَيْسَ as in any verb. In addition to the singular, لَيْسَ conjugates in the dual and plural as we shall see below.

Equational sentences are negated by لَيْسَ in the present tense. Compare the following examples in the affirmative, followed by the negative:

|                                 |                                          |
|---------------------------------|------------------------------------------|
| الأستاذُ في الصَّفِّ.           | The teacher (M) is in the classroom.     |
| لَيْسَ الأستاذُ في الصَّفِّ.    | The teacher (M) is not in the classroom. |
| الأستاذةُ في الصَّفِّ.          | The teacher (F) is in the classroom.     |
| لَيْسَتِ الأستاذةُ في الصَّفِّ. | The teacher (F) is not in the classroom. |

The use of **لَيْسَ** as a negative particle is restricted to written and formal spoken Arabic only.

The position of **لَيْسَ** in the sentence has some flexibility. It can either precede the subject or follow it immediately, as in the following.

|                                      |                                    |
|--------------------------------------|------------------------------------|
| الطَّالِبُ فِي الْمَكْتَبَةِ.        | The student is in the library.     |
| الطَّالِبُ لَيْسَ فِي الْمَكْتَبَةِ. | The student is not in the library. |
| لَيْسَ الطَّالِبُ فِي الْمَكْتَبَةِ. | The student is not in the library. |

The repetition of the pronoun with the conjugated **لَيْسَ** is redundant; however, its repetition adds emphasis, as in the following:

|                               |                         |
|-------------------------------|-------------------------|
| هِيَ مِنْ بَيْرُوتَ.          | She is from Beirut.     |
| هِيَ لَيْسَتْ مِنْ بَيْرُوتَ. | She is not from Beirut. |
| لَيْسَتْ مِنْ بَيْرُوتَ.      | She is not from Beirut. |

If, in discourses, a noun has been previously mentioned, the repetition of the noun or pronoun becomes redundant.

Mention should be made that **لَيْسَ** can be preceded by the interrogative **أَ** to corroborate or to seek information, as in the following:

|                                |                           |
|--------------------------------|---------------------------|
| أَلَيْسَ مُحَمَّدٌ أَسْتَاذًا؟ | Isn't Mohammed a teacher? |
|--------------------------------|---------------------------|

Additionally, **أَلَيْسَ** could be used in a question tag format following an equational sentence, also to corroborate the statement in the sentence. Consider the following:

|                                                 |                                      |
|-------------------------------------------------|--------------------------------------|
| الطَّقْسُ جَمِيلٌ الْيَوْمَ. أَلَيْسَ كَذَلِكَ؟ | The weather is good today. Isn't it? |
|-------------------------------------------------|--------------------------------------|

### 10.1.2 Negation of the equational sentence in the dual

#### نَفْيُ الْجُمْلَةِ الْإِسْمِيَّةِ - الْمُمْتَنِي

The following table shows the conjugation of **لَيْسَ** in the dual with the suffixal forms attached to the end of **لَيْسَ**.

| <i>Independent pronoun</i> | <i>Suffix pronoun form</i> | <i>لَيْسَ form</i> | <i>Meaning</i>      |
|----------------------------|----------------------------|--------------------|---------------------|
| نَحْنُ                     | نا                         | لَسْنَا            | we (D) are not      |
| أَنْتَ                     | تُ                         | لَسْتُمْ           | you (M, D) are not  |
| أَنْتِ                     | تِ                         | لَسْتُمْ           | you (F, D) are not  |
| هُمَا                      | ا                          | لَيْسَا            | they (M, D) are not |
| هُمَا                      | تا                         | لَيْسَتَا          | they (F, D) are not |

As in the singular, subjects of equational sentence negated by لَيْسَ remain unchanged. لَيْسَ must indicate the subject's gender. If the dual subject precedes لَيْسَ its number must also be marked in the verb. Consider the following examples:

- لَيْسَ الْمُوظَّفَانِ فِي الْمَكْتَبِ. The employees (M, D) are not in the office.  
 الْمُوظَّفَانِ لَيْسَا فِي الْمَكْتَبِ. The employees (M) are not in the office.  
 الْمُوظَّفَتَانِ لَيْسَتَا فِي الْمَكْتَبِ. The employees (F) are not in the office.

### 10.1.3 Negation of the equational sentence in the plural

#### نَفْيُ الْجُمْلَةِ الْإِسْمِيَّةِ - ا لْجَمْع

The following table shows the conjugation of لَيْسَ in the plural. Suffixal plural pronouns are attached to the end of لَيْسَ.

| <i>Independent pronoun</i> | <i>Suffix pronoun form</i> | <i>لَيْسَ form</i> | <i>Meaning</i>   |
|----------------------------|----------------------------|--------------------|------------------|
| نَحْنُ                     | نا                         | لَسْنَا            | we (M/F) are not |
| أَنْتُمْ                   | تُمْ                       | لَسْتُمْ           | you (M) are not  |
| أَنْتُنَّ                  | تُنَّ                      | لَسْتُنَّ          | you (F) are not  |
| هُمْ                       | وا                         | لَيْسُوا           | they (M) are not |
| هُنَّ                      | نَ                         | لَسْنَ             | they (F) are not |



Examine the following:

|                                |                                    |
|--------------------------------|------------------------------------|
| هُم فِي الْبَيْتِ.             | They (M, Pl) are in the house.     |
| لَيْسُوا (هُمْ) فِي الْبَيْتِ. | They (M, Pl) are not in the house. |
| هُنَّ فِي الْبَيْتِ.           | They (F, Pl) are in the house.     |
| لَسْنَ (هُنَّ) فِي الْبَيْتِ.  | They (F, Pl) are not in the house. |

## 10.2 NOUNS OR ADJECTIVES AS PREDICATES

### 10.2.1 Singular nouns and adjectives as predicates

Nouns or adjectives functioning as predicates of equational sentences negated by *لَيْسَ* must change into the accusative case. In formal spoken Arabic, this is marked by the sound *-an*. In the orthography, the predicate must end with an *'alif* with two *fat-Has* *أ* if the negated predicate noun or adjective is masculine, as in the following examples:

|                                               |                                           |
|-----------------------------------------------|-------------------------------------------|
| أَحْمَدُ طَالِبٌ فِي الْجَامِعَةِ.            | Ahmad is a student at the university.     |
| لَيْسَ أَحْمَدُ طَالِبًا فِي الْجَامِعَةِ.    | Ahmad is not a student at the university. |
| الطَّالِبُ جَدِيدٌ فِي الْمَدْرَسَةِ.         | The student is new at school.             |
| لَيْسَ الطَّالِبُ جَدِيدًا فِي الْمَدْرَسَةِ. | The student is not new at school.         |

If the predicate noun or adjective is feminine, the two *fat-Has* are placed above the *taa' marbuu* *ة* of the feminine noun or adjective, as in the following examples:

|                                   |                          |
|-----------------------------------|--------------------------|
| مَرْيَمُ طَالِبَةٌ.               | Maryam is a student.     |
| لَيْسَتْ مَرْيَمُ طَالِبَةً.      | Maryam is not a student. |
| السَّيَّارَةُ جَدِيدَةٌ.          | The car is new.          |
| لَيْسَتْ السَّيَّارَةُ جَدِيدَةً. | The car is not new.      |

If the predicate is an *IDhaafa*-construct, only the first noun of the *IDhaafa* is in the accusative case, as in the following example:

|                                          |                                     |
|------------------------------------------|-------------------------------------|
| سُوزَانُ هِيَ مُدِيرَةُ الْمَكْتَبِ.     | Suzanne is the office director.     |
| لَيْسَتْ سُوزَانُ مُدِيرَةَ الْمَكْتَبِ. | Suzanne is not the office director. |

### 10.2.2 Dual nouns and adjectives as predicates

Predicate adjectives or nouns must change into the accusative. The accusative case of the dual noun or adjective is **يْنِ** for the masculine and **تَيْنِ** for the feminine. **لَيْسَ** must indicate the gender of the feminine subject. The following pairs, in which the first sentence is in the affirmative, the second in the negative, illustrate the point:

- |                                |                                          |
|--------------------------------|------------------------------------------|
| محمود وعلي طالبان.             | Mahmoud and Ali are students (M, D).     |
| لَيْسَ محمود وعلي طالبين.      | Mahmoud and Ali are not students (M, D). |
| المُديرَتانِ جديدتان.          | The directors (F, D) are new.            |
| لَيْسَتِ المُديرَتانِ جديدتين. | The directors (F, D) are not new.        |

If **لَيْسَ** follows the subject, it must express the number of the subject as well as its gender, as in the following:

- |                                 |                                          |
|---------------------------------|------------------------------------------|
| المُديرَتانِ جديدتان.           | The directors (F, D) are new.            |
| المُديرَتانِ لَيْسَتَا جديدتين. | The directors (F, D) are not new.        |
| محمود وعلي طالبان.              | Mahmoud and Ali are students (M, D).     |
| محمود وعلي لَيْسَا طالبين.      | Mahmoud and Ali are not students (M, D). |

### 10.2.3 Plural nouns and adjectives as predicates

Adjectives or nouns as predicates of equational sentences must change into the accusative. The accusative case of a regular plural noun or adjective is **يْنَ** for the masculine and **اتٍ** for the feminine. Consider the following:

- |                                                 |                                          |
|-------------------------------------------------|------------------------------------------|
| سَلِيمَ وَعَلِيَّ وَجُورَجَ مُوظَّفُونَ.        | Salim, Ali and George are employees.     |
| لَيْسَ سَلِيمَ وَعَلِيَّ وَجُورَجَ مُوظَّفِينَ. | Salim, Ali and George are not employees. |
| سُوزَانَ وَلَيْلَى وَسَلْمَى طَالِبَاتٌ.        | Susanne, Laila and Salma are students.   |

لَيْسَتْ سوزان وَلَيْلَى وَسَلْمَى طَالِبَاتٍ.  
Susanne, Laila and Salma are not students.

الْمُدِيرُونَ مَعْرُوفُونَ.  
The directors (M, Pl) are well known.

لَيْسَ الْمُدِيرُونَ مَعْرُوفِينَ.  
The directors (M, Pl) are not well known.

الطَّالِبَاتُ نَشِيطَاتٌ.  
The students (F, Pl) are active.

لَيْسَتْ الطَّالِبَاتُ نَشِيطَاتٍ.  
The students (F, Pl) are not active.

Consider the following examples that illustrate the verb's gender and number when subjects precede *لَيْسَ* or any of the members of *كَانَ*:

الْمُدِيرُونَ مَعْرُوفُونَ.  
The directors (M, Pl) are well known.

الْمُدِيرُونَ لَيْسُوا مَعْرُوفِينَ.  
The directors (M, Pl) are not well known.

الْأُسْتَاذَاتُ عِرَاقِيَّاتٌ.  
The teachers (F, Pl) are Iraqis.

الْأُسْتَاذَاتُ لَسْنَ عِرَاقِيَّاتٍ.  
The teachers (F, Pl) are not Iraqis.

### 10.3 THE EQUATIONAL SENTENCE IN PAST TENSE

#### الْجُمْلَةُ الْإِسْمِيَّةُ فِي الْمَاضِي

Equational sentences express propositions in the present time without the use of a verb (see Chapter 9 on the equational sentence). The use of the verb *كَانَ* is required to put equational sentences into the past tense. As with *لَيْسَ* in the preceding section, *كَانَ* has some flexibility with respect to its placement in the equational sentence. Regardless of its position, *كَانَ* has no impact on the case of the sentence subject. Prepositional or adverbial phrase predicates remain unchanged. Noun or adjective predicates must change into the accusative.

### 10.3.1 The equational sentence in past tense in the singular الجُمْلَةُ الاسْمِيَّةُ فِي الْمَاضِي - الْمُفْرَدُ

كَانَ is conjugated like any other Form I hollow verb, as illustrated in the table below. The singular pronouns are listed below, along with the ending associated with each pronoun:

| Independent pronoun | Suffix pronoun form | كَانَ form | Meaning      |
|---------------------|---------------------|------------|--------------|
| أَنَا               | تُ                  | كُنْتُ     | I was        |
| أَنْتَ              | تَ                  | كُنْتَ     | you (M) were |
| أَنْتِ              | تِ                  | كُنْتِ     | you (F) were |
| هُوَ                | —                   | كَانَ      | he was       |
| هِيَ                | تْ                  | كَانَتْ    | she was      |

This internal morphological change by the use of *Dhamma* can be explained by considering the present tense form of كَانَ for هُوَ, which is يَكُونُ. (See the detailed discussion of hollow verbs in Form I in Chapter 11).

#### 10.3.1.1 Nouns or adjectives as predicates

|                            |                      |
|----------------------------|----------------------|
| أَحْمَدُ طَالِبٌ.          | Ahmad is a student.  |
| كَانَ أَحْمَدُ طَالِبًا.   | Ahmad was a student. |
| الطَّالِبُ جَدِيدٌ.        | The student is new.  |
| كَانَ الطَّالِبُ جَدِيدًا. | The student was new. |

If the predicate is a feminine noun or adjective, two *fat-Has* are placed above the *taa' marbuuTa* ة of the feminine noun or adjective. Compare the following sentences in the present and in the past:

|                                  |                       |
|----------------------------------|-----------------------|
| مَرْيَمُ طَالِبَةٌ.              | Maryam is a student.  |
| كَانَتْ مَرْيَمُ طَالِبَةً.      | Maryam was a student. |
| السَّيَّارَةُ جَدِيدَةٌ.         | The car is new.       |
| كَانَتِ السَّيَّارَةُ جَدِيدَةً. | The car was new.      |

### 10.3.2 The equational sentence in past tense in the dual

#### الْجُمْلَةُ الْإِسْمِيَّةُ فِي الْمَاضِي - الْمُثَنَّى

The dual pronouns are listed below, along with the endings associated with each pronoun and the conjugation of كَانَ in the dual:

| <i>Independent pronoun</i> | <i>Suffix pronoun form</i> | <i>كَانَ form</i> | <i>Meaning</i> |
|----------------------------|----------------------------|-------------------|----------------|
| نَحْنُ                     | نا                         | كُنَّا            | we were        |
| أَنْتُمَا                  | تُمَا                      | كُنْتُمَا         | you (M) were   |
| أَنْتُمَا                  | تُمَا                      | كُنْتُمَا         | you (F) were   |
| هُمَا                      | ا                          | كَانَا            | they (M) were  |
| هُمَا                      | تا                         | كَانَتَا          | they (F) were  |

#### 10.3.2.1 Nouns or adjectives as predicates

Examine the following pairs of sentences in which the first expresses present time, the second past:

مَحْمُودٌ وَعَلِيٌّ طَالِبَانِ.

Mahmoud and Ali are students (M, D).

كَانَ مَحْمُودٌ وَعَلِيٌّ طَالِبَيْنِ.

Mahmoud and Ali were students (M, D).

الْمُدِيرَتَانِ جَدِيدَتَانِ.

The directors (F, D) are new.

كَانَتِ الْمُدِيرَتَانِ جَدِيدَتَيْنِ.

The directors (F, D) were new.

### 10.3.3 The equational sentence in past tense in the plural الجُمْلَةُ الاسْمِيَّةُ فِي الْمَاضِي - الْجَمْعُ

The plural pronouns are listed below, along with the endings associated with each pronoun and the conjugation of كَانَ in the plural:

| <i>Independent pronoun</i> | <i>Suffix pronoun form</i> | <i>كَانَ form</i> | <i>Meaning</i> |
|----------------------------|----------------------------|-------------------|----------------|
| نَحْنُ                     | نا                         | كُنَّا            | we (M/F) were  |
| أَنْتُمْ                   | تُمْ                       | كُنْتُمْ          | you (M) were   |
| أَنْتُنَّ                  | تُنَّ                      | كُنْتُنَّ         | you (F) were   |
| هُمْ                       | وا                         | كانوا             | they (M) were  |
| هُنَّ                      | نَ                         | كُنَّ             | they (F) were  |

#### 10.3.3.1 Nouns or adjectives as predicates

Examine the following pairs in which the first sentence is in the present tense, the second in the past:

المُديراتُ جَدِيدَاتٌ.

The directors (F, Pl) are new.

كَانَتِ الْمُدِيرَاتُ جَدِيدَاتٍ.

The directors (F, PL) were new.

مَحْمُودٌ وَعَلِيٌّ وَسَامِيٌّ مُهَنْدِسُونَ.

Mahmoud, Ali and Sami are engineers (M, Pl).

كَانَ مَحْمُودٌ وَعَلِيٌّ وَسَامِيٌّ مُهَنْدِسِينَ.

Mahmoud, Ali and Sami were engineers (M, Pl).

## 10.4 NEGATION OF KAANA

Equational sentences can be negated in two ways: by the use of the negative particle ما placed immediately before the verb كَانَ, and by the negative particle لم followed by the jussive form of the verb (see Chapter 15 on jussive).

### 10.4.1 كَانَ + past tense of ما

#### 10.4.1.1 Singular

Examine the following two pairs of sentences in which the first is in the affirmative, the second in the negative:

كُنْتُ فِي الْبَيْتِ. I was in the house.

مَا كُنْتُ فِي الْبَيْتِ. I was not in the house.

كَانَ عَلِي طَالِبًا. Ali was a student.

مَا كَانَ عَلِي طَالِبًا. Ali was not a student.

#### 10.4.1.2 Dual

كَانَ الْأُسْتَاذَانِ فِي الْجَامِعَةِ.

The professors (M, D) were at the university.

مَا كَانَ الْأُسْتَاذَانِ فِي الْجَامِعَةِ.

The professors (M, D) were not at the university.

Or, by placing the subject initially:

الْأُسْتَاذَانِ كَانَا فِي الْجَامِعَةِ.

The professors (M, D) were at the university.

الْأُسْتَاذَانِ مَا كَانَا فِي الْجَامِعَةِ.

The professors (M, D) were not at the university.

#### 10.4.1.3 Plural in a verbal sentence

كَانَتِ الْأُسْتَاذَاتُ فِي الْمَطْعَمِ.

The professors (F, Pl) were in the restaurant.

مَا كَانَتِ الْأُسْتَاذَاتُ فِي الْمَطْعَمِ.

The professors (F, Pl) were not in the restaurant.

Or, in a nominal sentence:

الأُستَاذَاتُ كُنَّ فِي الْمَطْعَمِ.

The professors (F, Pl) were in the restaurant.

الأُستَاذَاتُ مَا كُنَّ فِي الْمَطْعَمِ.

The professors (F, Pl) were not in the restaurant.

#### 10.4.2 **كانَ + Jussive of لم**

كانَ can be negated by the negative particle لم, which requires a present tense form in the jussive to follow it. As shown in Chapter 15, the use of لم with hollow verbs results in the shortening of the long vowel of the present tense form into its counterpart. In other words, if the present tense form of the hollow verb has *waaw*, the short counterpart vowel is *Dhamma*; if it is *yaa'*, the short counterpart vowel is *kasra*; and, finally, if it is *'alif* the counterpart vowel is *fat-Ha*. In the case of كانَ the verb form following لم must have a *Dhamma* due to the fact that the present tense of this verb has a *waaw*, namely يَكُونُ. The following table illustrates كانَ after لم in the singular, dual and plural:

| <i>Singular</i>      | <i>Dual</i>             | <i>Plural</i>           |
|----------------------|-------------------------|-------------------------|
| أَنَا لَمْ أَكُنْ    | نَحْنُ لَمْ نَكُنْ      | نَحْنُ لَمْ نَكُنْ      |
| أَنْتَ لَمْ تَكُنْ   | أَنْتُمَا لَمْ تَكُونَا | أَنْتُمْ لَمْ تَكُونُوا |
| أَنْتِ لَمْ تَكُونِي | أَنْتُمَا لَمْ تَكُونَا | أَنْتُنَّ لَمْ تَكُنَّ  |
| هُوَ لَمْ يَكُنْ     | هُمَا لَمْ يَكُونَا     | هُمْ لَمْ يَكُونُوا     |
| هِيَ لَمْ تَكُنْ     | هُمَا لَمْ تَكُونَا     | هُنَّ لَمْ يَكُنَّ      |

#### 10.5 OTHER SISTERS OF كانَ

Like لَيْسَ and كانَ, the other verbs of this group require that nouns and adjectives functioning as their predicates be in the indefinite accusative.

In the following tables we provide the conjugation of أَصْبَحَ “to become” and ظَلَّ “to remain,” in the singular, dual and plural, and some sample sentences using various members of كانَ sisters:



| <i>Singular</i>   | <i>Dual</i>             | <i>Plural</i>         |
|-------------------|-------------------------|-----------------------|
| أَنَا أَصْبَحْتُ  | نَحْنُ أَصْبَحْنَا      | نَحْنُ أَصْبَحْنَا    |
| أَنْتِ أَصْبَحْتَ | أَنْتُمَا أَصْبَحْتُمَا | أَنْتُمْ أَصْبَحْتُمْ |
| أَنْتِ أَصْبَحْتَ | أَنْتُمَا أَصْبَحْتُمَا | أَنْتُمْ أَصْبَحْتُمْ |
| هُوَ أَصْبَحَ     | هُمَا أَصْبَحَا         | هُمْ أَصْبَحُوا       |
| هِيَ أَصْبَحَتْ   | هُمَا أَصْبَحَتَا       | هُمْ أَصْبَحُوا       |

| <i>Singular</i> | <i>Dual</i>           | <i>Plural</i>       |
|-----------------|-----------------------|---------------------|
| أَنَا ظَلَلْتُ  | نَحْنُ ظَلَلْنَا      | نَحْنُ ظَلَلْنَا    |
| أَنْتِ ظَلَلْتَ | أَنْتُمَا ظَلَلْتُمَا | أَنْتُمْ ظَلَلْتُمْ |
| أَنْتِ ظَلَلْتَ | أَنْتُمَا ظَلَلْتُمَا | أَنْتُمْ ظَلَلْتُمْ |
| هُوَ ظَلَّ      | هُمَا ظَلَّا          | هُمْ ظَلُّوا        |
| هِيَ ظَلَّتْ    | هُمَا ظَلَّتَا        | هُمْ ظَلَلُوا       |

Examples of sentences using various members of كَانَ sisters in the singular, dual, and plural:

|                                      |                                     |
|--------------------------------------|-------------------------------------|
| ظَلَّتْ سَعَادُ فِي الْمَتْحَفِ.     | Suad stayed in the museum.          |
| مَا زَالَ الطَّقْسُ بَارِدًا.        | The weather is still cold.          |
| صَارَ الطُّلَابُ مُعَلِّمِينَ.       | The students became teachers.       |
| أَمْسَتْ الْحَرْبُ وَشَيْكَةً.       | The war became imminent.            |
| ظَلَلْنَا جَالِسِينَ فِي الْمَطَارِ. | We remained sitting at the airport. |

Finally, it should be mentioned that كَانَ and its sisters except مَا زَالَ، لَيْسَ، مَا زَالَ، can be put in the future by using either of the two future particles سَوْفَ and سَ plus the present tense of the verb, as in, for example: سَوْفَ يَكُونُ “he will be,” سَيُصْبِحُ “he will become”. (The future tense and its negation is presented in Chapter 14.)

## CHAPTER 11

# Verbal sentences: past tense

## الْجُمْلَةُ الْفِعْلِيَّةُ

The second type of sentence structure in Arabic, the verbal sentence, is introduced in this chapter. Following that, verbs in the past tense in the singular are presented, followed by verbs in the dual and the plural, respectively. Other tenses will be discussed in subsequent chapters. We now turn to examine how verbal sentences are constructed with these two types of verbs.

### 11.1 SENTENCE STRUCTURE بِنَاءُ الْجُمْلَةِ

Verbal sentences are formed by placing the verb at the beginning of the sentence, followed by the فاعِل noun in the nominative. Recall that the verb at the beginning of a sentence is always singular, regardless of the number of the subject. Verbs must indicate gender, however. Examine the following verbal sentences in which the subject is a plural noun:

سَافَرُ الطُّلَّابُ إِلَى حَلَبَ. The students traveled to Aleppo.  
سَافَرَتِ الطَّالِبَاتُ إِلَى حَلَبَ. The students (F) traveled to Aleppo.

As has been mentioned elsewhere, the subject can occur before the verb, thus adding emphasis to the subject. The verb must indicate number and gender, as in the following examples of nominal sentences:

الطُّلَّابُ سَافَرُوا إِلَى تُونِسَ. The students (M) traveled to Tunisia.  
الطَّالِبَاتُ سَافَرْنَ إِلَى تُونِسَ. The students (F) traveled to Tunisia.

Arab grammarians emphasize and encourage the placement of verbs at the beginning of sentences.

## 11.2 SENTENCES WITH INTRANSITIVE VERBS

### الأفعال اللازِمة

As a general rule, sentences are constructed in the following sequential format: A verb occurs at the beginning of the sentence, followed by the *فَاعِل*, i.e. agentive noun, the doer, and, optionally, there may be additional information that is provided by the speaker to the addressee, or reader. This additional information could be expressed by the use of prepositional or adverbial phrases expressing place, time, or manner. Schematically, a verbal sentence in Arabic looks like the following in its sequential order from right to left:

←  
(Additional information) + (Agentive noun) + Verb

Note that the use of parentheses in the string in the schema above indicates that this information is optional. The following sentences are generated according to this schema:

نامَ علي.      Ali slept.  
ابتَسَمَ الطَّالِبُ.      The student smiled.

If one chooses to add extra information as to where, when, or how Ali slept in the first sentence above, this is usually done by the use of prepositional or adverbial phrases, as in the examples below:

نامَ علي في البيتِ.      Ali slept in the house.  
نامَ علي صباحاً.      Ali slept in the morning.  
ابتَسَمَ علي كثيراً.      Ali smiled a lot.

Thus the phrases *في البيتِ* “in the house,” *صباحاً* “in the morning,” and *كثيراً* “a lot” provide additional, optional information. Lists of adverbs of time, as well as adverbs of place, in addition to adverbs of degree are provided in Chapter 7.

## 11.3 SENTENCES WITH TRANSITIVE VERBS

### الأفعال المُتَعَدِّية

Sentences with transitive verbs are structured in the following linear sequence: a verb occurs at the beginning of the sentence, followed by the *فَاعِل* performer

of action, the doer, followed by the direct object (مَفْعُول بِهِ), followed by any other additional information that the speaker or writer wishes to provide to his/her listener or reader. مَفْعُول بِهِ is a person or a thing that undergoes or receives the action expressed in the verb. The direct object is always in the accusative case (مَنْصُوب), and it can be definite or indefinite. If the direct object noun is singular and definite, it must end with a *fat-Ha* in formal spoken or scripted Arabic. On the other hand, if the direct object is indefinite, it must end with an 'alif bearing two *fat-Has* (tanwiin) in the orthography if the noun is masculine. Some masculine nouns ending with *hamza* do not take this 'alif-bearing two *fat-Has* when such nouns are indefinite and accusative, as in, for example, سَمَاءَ "sky," مَاءَ "water," هَوَاءَ "air," etc. If the direct object is a feminine noun, it ends with two *fat-Has* placed above the feminine marker, the *taa' marbuuTa*.

Any additional information can be expressed through the use of prepositional or adverbial phrases that express place, time, manner, or degree. Schematically, this looks like the following right-to-left order:

←  
(additional information) + direct object + (agentive noun) + verb

The parentheses in the string indicate that such items are optional. Examine the following sentences in which the direct object nouns are definite:

أَكَلَ عَلِي الْخُبْزَ.    Ali ate the bread.  
دَرَّسَ الْأُسْتَاذُ الطَّالِبَ.    The teacher taught the student.

The direct objects in the following sentences are indefinite nouns. Hence the use of اَ with the masculine noun in the first example, and ة with the feminine noun in the second:

دَرَّسَ الْأُسْتَاذُ طَالِبًا.    The teacher taught a student (M).  
دَرَّسَ الْأُسْتَاذُ طَالِبَةً.    The teacher taught a student (F).

If one chooses to add extra information as to where, when, or how Ali ate the bread in the first sentence above, or where, how, or when the teacher taught

the student in the second sentence above, this information can be provided most readily through the use of prepositional or adverbial phrases, as in the examples below:

أَكَلَ عَلِي الْخُبْزَ فِي الْبَيْتِ. Ali ate the bread in the house.  
 دَرَّسَ الْأُسْتَاذُ الطَّالِبَ أَمْسَ. The teacher taught the student yesterday.

Thus in the sentences above, *فِي الْبَيْتِ* “in the house” and *أَمْسَ* “yesterday” provide added optional information.

Arabic provides some flexibility in the order of elements in verbal sentences. This pertains to two elements: (1) the *فَاعِل* “agentive noun,” and (2) the prepositional or adverbial phrase.

The *فَاعِل* can precede the verb optionally. This changes the status of the sentence from a verbal to a nominal sentence. Placing a word at the beginning of a sentence adds emphasis to that word. The sentence below, for instance, emphasizes that the bread eater was the student, not anyone else:

الطَّالِبُ أَكَلَ الْخُبْزَ. The student ate the bread.

If the *فَاعِل* is a feminine noun, gender agreement must be marked in the verb by suffixing *-ت* to the verb. Examine the following examples:

الطَّالِبَةُ أَكَلَتْ الْخُبْزَ. The student (F) ate the bread.  
 أَكَلَتْ الطَّالِبَةُ الْخُبْزَ. The student (F) ate the bread.

The verb *أَكَلَتْ* “she ate” in the preceding two examples ends with an epenthetic *kasra*. The insertion of this vowel is to break the consonant cluster for easier pronunciation.

There is another condition pertaining to number that must apply. Singular nouns do not present any further requirements. If, however, the *فَاعِل* is a dual or plural noun placed before the verb, the verb must reflect the number of the agentive noun. This matter will be taken up when we discuss duals and plurals, and verb conjugation with dual and plural nouns in this chapter.

Prepositional or adverbial phrases have more flexibility in word order in verbal sentences. They can occur at the beginning or at the end of a sentence.

The location of these phrases is linked to the degree of emphasis desired. Compare the following two examples:

في البيت أَكَلَ عَلِي الخُبْزَ. At home, Ali ate the bread.  
 أَكَلَ عَلِي الخُبْزَ في البيتِ. Ali ate the bread at home.

In the first sentence, the prepositional phrase *في البيتِ* highlights the location of the action. In the second, emphasis is on أَكَلَ “he ate,” as opposed to another action Ali might have performed.

## 11.4 PAST TENSE SINGULAR *الفعل الماضي مع المُفْرَدِ*

Verbs in the past tense conjugate according to the pronoun used. This is manifested in suffixes at the end of the verb. These suffixes for the singular pronouns in the past tense are presented in the table below:

| <i>Independent pronoun</i> | <i>Suffix pronoun form</i> | <i>Meaning</i> |
|----------------------------|----------------------------|----------------|
| أَنَا                      | تُ                         | I              |
| أَنْتَ                     | تَ                         | you (M)        |
| أَنْتِ                     | تِ                         | you (F)        |
| هُوَ                       |                            | he             |
| هِيَ                       | تَ                         | she            |

### 11.4.1 Form I verbs *صيغة فَعَلَ*

The verb *دَرَسَ* “he studied, to study,” conjugates in the past tense as follows:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنَا                      | دَرَسْتُ               | I studied       |
| أَنْتَ                     | دَرَسْتَ               | you (M) studied |
| أَنْتِ                     | دَرَسْتِ               | you (F) studied |
| هُوَ                       | دَرَسَ                 | he studied      |
| هِيَ                       | دَرَسَتْ               | she studied     |

Arabic verbs in the past tense for the third person singular pronoun هُوَ always end with a *fat-Ha*. The middle vowel may be a *fat-Ha* as in كَتَبَ “he wrote,” or a *kasra* as in لَعِبَ “he played,” or a *Dhamma* as in كَبُرَ “he grew up.” It is difficult to make generalizations about the middle vowel of فَعَلَ verbs. Schooled native speakers memorize their verb patterns and internalize this information. Foreign learners are expected to do the same.

Below is a list of tri-consonantal فَعَلَ verbs that are commonly used. The list is divided into intransitive and transitive verbs. As a general tendency, intransitive verbs are often used with prepositions which are learned as part and parcel of learning the verb itself and how it is used.

### Intransitive verbs:

Middle *fat-Ha*:

|        |                 |        |                 |
|--------|-----------------|--------|-----------------|
| ذَهَبَ | to go           | جَلَسَ | to sit          |
| رَجَعَ | to return       | نَهَضَ | to rise, get up |
| خَرَجَ | to go out, exit |        |                 |

Middle *Dhamma*:

|        |                   |         |                  |
|--------|-------------------|---------|------------------|
| كَبُرَ | to become bigger  | جُمِّلَ | to become pretty |
| صَغُرَ | to become smaller | قُبِّحَ | to become ugly   |
| حَسُنَ | to become better  |         |                  |

Middle *kasra*:

|        |                          |        |                            |
|--------|--------------------------|--------|----------------------------|
| ضَحِكَ | to laugh                 | فَرِحَ | to become happy            |
| خَجَلَ | to become shy            | طَرِبَ | to be moved by music, song |
| يَسَسَ | to despair, to lose hope | سَعِدَ | to become happy            |
| يَسَسَ | to become dry            |        |                            |

**Transitive verbs:**Middle *fat-Ha*:

|                 |                          |
|-----------------|--------------------------|
| دَرَسَ to study | شَكَرَ to thank          |
| كَتَبَ to write | طَبَخَ to cook           |
| فَتَحَ to open  | بَعَثَ to send, dispatch |
| أَكَلَ to eat   | حَضَرَ to attend         |
| عَرَفَ to know  | تَرَكَ to leave          |
| قَرَأَ to read  | غَسَلَ to wash           |

Middle *kasra*:

|                      |                                |
|----------------------|--------------------------------|
| فَهِمَ to understand | لَعِبَ to play                 |
| شَرِبَ to drink      | عَمِلَ to make, to do, to work |
| سَمِعَ to hear       | صَعِدَ to ascend, to climb     |

No matter what the middle vowel is, or whether they are transitive or intransitive, the above verbs are conjugated in the past tense like the verb دَرَسَ introduced above. For further illustration, the conjugation of the verb شَرِبَ is provided below:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | شَرِبْتُ               | I drank        |
| أَنْتَ                     | شَرِبْتَ               | you (M) drank  |
| أَنْتِ                     | شَرِبْتِ               | you (F) drank  |
| هُوَ                       | شَرِبَ                 | he drank       |
| هِيَ                       | شَرِبَتْ               | she drank      |

فَعَلَ verbs (Form I) include several subcategories that we shall discuss at some length in the following pages.



### 11.4.1.1 Waaw-beginning verbs الأفعال الواوِيَّة

In the present tense, the *waaw* for the third person singular pronoun هُوَ “he” changes to *yaa*’, as we shall see in Chapter 12. Below is a list of أفعال المِثال or أفعال واوِيَّة “*waaw*-beginning verbs,” grouped as intransitive and transitive according to their middle vowel:

#### Intransitive verbs:

Middle *fat-Ha*:

|        |                                         |        |                              |
|--------|-----------------------------------------|--------|------------------------------|
| وَجَبَ | to jump, to leap                        | وَصَلَ | to arrive at, to reach       |
| وَجَبَ | to become necessary,<br>to be incumbent | وَقَدَ | to come, to visit, to arrive |
| وَرَدَ | to come, to appear                      | وَقَعَ | to fall, to be located       |
|        |                                         | وَقَفَ | to stand up, to stop         |

#### Transitive verbs:

Middle *fat-Ha*

|        |                                       |        |                          |
|--------|---------------------------------------|--------|--------------------------|
| وَجَدَ | to find, to locate                    | وَضَعَ | to put, to place         |
| وَزَنَ | to weigh, to balance                  | وَعَدَ | to promise               |
| وَسَمَ | to brand, to mark,<br>to stamp        | وَعَظَ | to preach                |
| وَصَفَ | to describe, to depict,<br>to portray | وَقَدَ | to light a fire          |
| وَصَمَ | to disgrace, to tarnish               | وَلَدَ | to give birth to a child |
|        |                                       | وَهَبَ | to grant                 |

Middle *kasra*

|        |                            |        |                           |
|--------|----------------------------|--------|---------------------------|
| وَرِثَ | to inherit                 | وَثِقَ | to trust, to put faith in |
| وَسَعَ | to be wide, to accommodate |        |                           |

*waaw*-beginning verbs are conjugated in the past tense like *دَرَسَ* and *شَرِبَ* introduced above. The following table is illustrative:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنَا                      | وَصَفْتُ               | I described       |
| أَنْتَ                     | وَصَفْتَ               | you (M) described |
| أَنْتِ                     | وَصَفْتِ               | you (F) described |
| هُوَ                       | وَصَفَ                 | he described      |
| هِيَ                       | وَصَفَتْ               | she described     |

#### 11.4.1.2 *Yaa'-beginning verbs* الأفعال الـيائية

*Yaa'*-beginning verbs tend to be intransitive, and their use is rather infrequent. Below is a list of some of these verbs:

|                             |                                          |
|-----------------------------|------------------------------------------|
| يَسَّ                       | to lose hope                             |
| يَسَّ                       | to be / become dry                       |
| يَتَمَّ / يَتَمَّ / يَتَمُّ | to become orphaned                       |
| يَسَّرَ                     | “to be / become easy                     |
| يَسَّرَ                     | to be / become easy; also to become less |
| يَفَعَ                      | to reach adolescence, to come of age     |
| يَقَظَّ                     | to be awake                              |
| يَقَنَّ                     | to be sure                               |
| يَنَعَ                      | to be / become ripe                      |

*yaa*'-beginning verbs are conjugated in the past tense like *دَرَسَ* and *شَرِبَ* introduced above, as in the following illustrative table:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنَا                      | يَسَّيْتُ              | I despaired       |
| أَنْتَ                     | يَسَّيْتَ              | you (M) despaired |
| أَنْتِ                     | يَسَّيْتِ              | you (F) despaired |
| هُوَ                       | يَسَّسَ                | he despaired      |
| هِيَ                       | يَسَّسَتْ              | she despaired     |

### 11.4.1.3 Hollow verbs الأفعال الجوفاء

Hollow verbs in the past tense consist of two consonants separated by an *'alif* ʾ as in *نَامَ* “to sleep,” *قَالَ* “to say,” etc.

All hollow verbs maintain the past tense suffixes in their conjugation in the past tense. The only noticeable difference is the change in the vowel following the first consonant. This vowel can be a *Dhamma* or a *kasra*.

The *Dhamma* is a reflex of the long vowel *waaw* in its present tense form of the verb. For example, the present tense of the verb *زَارَ* “to visit” is *يَزُورُ*. In conjugating this verb in the past tense, a *Dhamma*, a short version of the *waaw*, is used. Examine the following table:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنَا                      | زُرْتُ                 | I visited       |
| أَنْتَ                     | زُرْتَ                 | you (M) visited |
| أَنْتِ                     | زُرْتِ                 | you (F) visited |
| هُوَ                       | زَارَ                  | he visited      |
| هِيَ                       | زَارَتْ                | she visited     |

If the middle vowel in the present tense form of the verb is an *'alif* | or a *yaa* 'ي the vowel following the first consonant in the past tense must be a *kasra* for the pronouns أَنَا "I," أَنْتَ "you (M)," and أَنْتِ "you (F)." For example, the present tense form of the verb نَامَ "to sleep" is يَنَامُ and يَسِيرُ / سَارَ is "to walk." Examine the conjugation of the verb نَامَ "to sleep," in the past tense, followed by the conjugation of سَارَ "to walk":

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | نِمْتُ                 | I slept        |
| أَنْتَ                     | نِمْتَ                 | you (M) slept  |
| أَنْتِ                     | نِمْتِ                 | you (F) slept  |
| هُوَ                       | نَامَ                  | he slept       |
| هِيَ                       | نَامَتْ                | she slept      |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | سَرْتُ                 | I walked       |
| أَنْتَ                     | سَرْتَ                 | you (M) walked |
| أَنْتِ                     | سَرْتِ                 | you (F) walked |
| هُوَ                       | سَارَ                  | he walked      |
| هِيَ                       | سَارَتْ                | she walked     |

Hollow verbs can be transitive or intransitive, commonly followed by a preposition. Following is a list of commonly used hollow verbs in the past tense with their present tense forms indicated, along with their meanings.

**Waaw hollow verbs:**

|                 |                              |                 |                       |
|-----------------|------------------------------|-----------------|-----------------------|
| يَجُوعُ / جَاعَ | to get hungry                | عَادَ / يَعُودُ | to return             |
| يَجُولُ / جَالَ | to wander around,<br>to roam | فَازَ / يَفُوزُ | to succeed,<br>to win |
| يَدُورُ / دَارَ | to rotate, to evolve         | قَادَ / يَقُودُ | to lead               |
| يَدُومُ / دَامَ | to last                      | قَالَ / يَقُولُ | to say                |
| يَذُوقُ / ذَاقَ | to taste                     | قَامَ / يَقُومُ | to stand up           |
| يَسُوقُ / سَاقَ | to drive                     | كَانَ / يَكُونُ | to be                 |
| يَصُومُ / صَامَ | to fast                      | دَاسَ / يَدُوسُ | to step on            |

**Yaa' hollow verbs:**

|                 |                            |                 |                                  |
|-----------------|----------------------------|-----------------|----------------------------------|
| يَبِيعُ / بَاعَ | to sell                    | صَارَ / يَصِيرُ | to become                        |
| يَجِيئُ / جَاءَ | to come, to arrive         | طَارَ / يَطِيرُ | to fly                           |
| يَزِيدُ / زَادَ | to increase, to<br>surpass | عَاشَ / يَعِيشُ | to live, to dwell,<br>to survive |

**'Alif hollow verbs:**

|                 |                       |
|-----------------|-----------------------|
| يَخَافُ / خَافَ | to be afraid          |
| يَنَالُ / نَالَ | to obtain, to acquire |
| يَنَامُ / نَامَ | to sleep              |

More hollow verbs are listed in Appendix A.

### 11.4.1.4 Defective verbs (الأفعال المُعْتَلَّة الآخر (الأفعال النَّاقِصَة)

Verbs that end with 'alif maqSuura exhibit a shortening of this vowel sound, and a compensatory semi-consonant yaa' is added following this short fat-Ha. In the orthography, this yaa' is written on a seat. This is true for the conjugation of such verbs for the pronouns أَنَا "I," أَنْتَ "you (M)," and أَنْتِ "you (F)." The

'*alif maqSuura* is simply shortened to a *fat-Ha* in the conjugation of such verbs for the pronoun هِيَ. but no *yaa'* is added. Examine the following conjugation of بَنَى / يَبْنِي "to build":

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | بَنَيْتُ               | I built        |
| أَنْتَ                     | بَنَيْتَ               | you (M) built  |
| أَنْتِ                     | بَنَيْتِ               | you (F) built  |
| هُوَ                       | بَنَى                  | he built       |
| هِيَ                       | بَنَتْ                 | she built      |

Below is a list of verbs that end with '*alif maqSuura* and their meanings:

|                 |                                          |
|-----------------|------------------------------------------|
| بَكَى / يَبْكِي | to cry, to weep                          |
| جَرَى / يَجْرِي | to run, to occur                         |
| حَكَى / يَحْكِي | to tell, to say, to speak                |
| دَرَى / يَدْرِي | to know, to be aware of                  |
| رَثَى / يَرْتِي | to eulogize, to lament the death of s.o. |
| رَمَى / يَرْمِي | to throw, to toss                        |
| شَوَى / يَشْوِي | to grill, to roast                       |
| غَلَى / يَغْلِي | to boil                                  |
| قَضَى / يَقْضِي | to spend time, to judge                  |
| قَلَى / يَقْلِي | to fry                                   |
| كَفَى / يَكْفِي | to suffice                               |
| مَشَى / يَمْشِي | to walk                                  |
| مَضَى / يَمْضِي | to depart, to elapse                     |
| نَفَى / يَنْفِي | to deny, to refute                       |
| هَدَى / يَهْدِي | to guide, to lead on the right way       |

The verbs رَأَى / يَرَى “to see, view” and سَعَى / يَسْعَى “to move quickly, to strive” conform to the preceding list in their past tense form. Nouns derived from such verbs exhibit a *yaa*’, as in رَأْيٍ “opinion, view” and سَعْيٍ “effort, hard work.” However, in the present tense they end with *’alif maqSuura* for the pronoun هُوَ as in يَرَى and يَسْعَى respectively. Examine the conjugation of the verb رَأَى “to see” in the past tense:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | رَأَيْتُ               | I saw          |
| أَنْتَ                     | رَأَيْتَ               | you (M) saw    |
| أَنْتِ                     | رَأَيْتِ               | you (F) saw    |
| هُوَ                       | رَأَى                  | he saw         |
| هِيَ                       | رَأَتْ                 | she saw        |

The following small group of defective verbs end in a *yaa*’ followed by a *fat-Ha* in the past tense. The present tense of this group ends in *’alif maqSuura*. We list some of these verbs, followed by the conjugation of بَقِيَ “to stay” in the past tense:

|                  |                                |
|------------------|--------------------------------|
| بَقِيَ / يَبْقَى | to stay, to remain, to last    |
| خَفِيَ / يَخْفَى | to be hidden, to be concealed  |
| قَوِيَ / يَقْوَى | to become strong               |
| لَقِيَ / يَلْقَى | to meet, to encounter, to find |
| نَسِيَ / يَنْسَى | to forget                      |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | بَقِيتُ                | I stayed       |
| أَنْتَ                     | بَقِيتَ                | you (M) stayed |
| أَنْتِ                     | بَقِيتِ                | you (F) stayed |
| هُوَ                       | بَقِيَ                 | he stayed      |
| هِيَ                       | بَقِيتِ                | she stayed     |

Verbs that end with regular long *'alif* in the orthography in the past tense have *waaw* both in their conjugation in the past tense and also in the present tense, as will be discussed in Chapter 12. The conjugation of دَعَا / يَدْعُو "to invite" in the past tense is presented below:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنَا                      | دَعَوْتُ               | I invited       |
| أَنْتَ                     | دَعَوْتَ               | you (M) invited |
| أَنْتِ                     | دَعَوْتِ               | you (F) invited |
| هُوَ                       | دَعَا                  | he invited      |
| هِيَ                       | دَعَتْ                 | she invited     |

For the pronouns أَنْتَ، أَنَا and أَنْتِ the *waaw* appears in the conjugation before attaching the suffixes. The *'alif* is dropped in the conjugation of such verbs for the pronoun هِيَ.

Following is a list of commonly used defective verbs that end with regular long *'alif* and their meanings.

|                  |                         |
|------------------|-------------------------|
| يَبْدُو / بَدَا  | to appear               |
| يَدْعُو / دَعَا  | to invite, to call      |
| يَرْجُو / رَجَا  | to request              |
| يَشْكُو / شَكََا | to complain             |
| يَعْدُو / عَدَا  | to run                  |
| يَعْلُو / عَلَا  | to rise, to go up       |
| يَغْزُو / غَزَا  | to invade               |
| يَمْحُو / مَحَا  | to erase, to obliterate |

More defective verbs are listed in Appendix B.



### 11.4.1.5 Doubled verbs الأفعال المضعفة

In conjugating such verbs in the past tense, the geminated consonants get separated, usually by a *fat-Ha*, when the personal suffix is attached, as in the following conjugation of عَدَّ:

| Independent pronoun | Past tense form | Meaning         |
|---------------------|-----------------|-----------------|
| أَنَا               | عَدَدْتُ        | I counted       |
| أَنْتَ              | عَدَدْتَ        | you (M) counted |
| أَنْتِ              | عَدَدْتِ        | you (F) counted |
| هُوَ                | عَدَّ           | he counted      |
| هِيَ                | عَدَّتْ         | she counted     |

Some of these verbs have a *Dhamma* as their middle vowel in the present tense. Below is a list of commonly used verbs and their meanings.

#### Doubled verbs: middle *Dhamma*

|                  |                                        |
|------------------|----------------------------------------|
| حَلَّ / يَحْلُلُ | to solve                               |
| دَلَّ / يَدُلُّ  | to guide                               |
| رَدَّ / يَرُدُّ  | to reply, to respond                   |
| شَكَ / يَشْكُ    | to pierce, to doubt                    |
| ضَمَّ / يَضُمُّ  | to bring together, to join, to embrace |
| ظَنَّ / يَظُنُّ  | to think, to assume                    |
| عَدَّ / يَعُدُّ  | to count, to enumerate                 |
| مَرَّ / يَمُرُّ  | to pass through                        |

Another group of these verbs has a *kasra* or *fat-Ha* as their middle vowel in the present tense. Below are lists of such verbs:

**Doubled verbs: middle *kasra***

|                 |                               |
|-----------------|-------------------------------|
| تَمَّ / يَتِمُّ | to come to completion, to end |
| جَفَّ / يَجِفُّ | to dry up                     |
| رَنَّ / يَرِنُّ | to ring                       |
| قَلَّ / يَقِلُّ | to become less/few            |

**Doubled verbs: middle *fat-Ha***

|                 |                    |
|-----------------|--------------------|
| ظَلَّ / يَظَلُّ | to remain          |
| وَدَّ / يَوَدُّ | to want, to desire |
| مَلَّ / يَمَلُّ | to become bored    |

More doubled verbs are listed in Appendix C.

## 11.4.2 Augmented verbs الأفعال المَزِيدَة (Forms II–X)

### 11.4.2.1 Form II verbs صِيغَة فَعَّلَ

Verbs in this category convey a sense of intensity, and also a meaning of causativity in the sense that they are transitive, requiring direct objects. كَسَرَ, for example, means “to break.” Form II of this verb, كَسَّرَ, conveys the meaning of “to break in an intensive fashion,” i.e., “to smash.”

The conjugation of the verb دَرَّسَ “to teach” follows. The suffixes indicating the past tense for the singular pronouns in فَعَّلَ verbs are the same as those with فَعَلَ verb forms.

| Independent pronoun | Past tense form | Meaning        |
|---------------------|-----------------|----------------|
| أَنَا               | دَرَّسْتُ       | I taught       |
| أَنْتَ              | دَرَّسْتَ       | you (M) taught |
| أَنْتِ              | دَرَّسْتِ       | you (F) taught |
| هُوَ                | دَرَّسَ         | he taught      |
| هِيَ                | دَرَّسَتْ       | she taught     |

Below is a table of some verbs with their meanings to illustrate the semantic relationship between *فَعَلَ* verbs (Form II) and *فَعَلَّ* (Form I). Note that the vowel following the doubled consonant (marked in the orthography by *shadda*) is always a *fat-Ha* in the past tense, and a *kasra* in the present tense:

| فَعَلَ              |                  | فَعَّلَ             |                         |
|---------------------|------------------|---------------------|-------------------------|
| دَرَسَ / يُدْرِسُ   | to study         | دَرَّسَ / يُدَرِّسُ | to teach                |
| عَلِمَ / يَعْلَمُ   | to learn         | عَلَّمَ / يُعَلِّمُ | to teach                |
| دَخَلَ / يَدْخُلُ   | to enter         | دَخَّلَ / يَدْخُلُّ | to insert               |
| خَرَجَ / يَخْرُجُ   | to exit          | خَرَّجَ / يُخْرِجُ  | to send out, to expel   |
| عَرَفَ / يَعْرِفُ   | to know          | عَرَّفَ / يُعَرِّفُ | to introduce, to define |
| كَسَرَ / يَكْسِرُ   | to break         | كَسَّرَ / يُكْسِرُ  | to smash                |
| فَهِمَ / يَفْهَمُ   | to understand    | فَهَّمَ / يُفَهِّمُ | to explain              |
| سَمِعَ / يَسْمَعُ   | to hear          | سَمَّعَ / يُسَمِّعُ | to make s.o. hear s.th. |
| حَسَّنَ / يُحَسِّنُ | to improve       | حَسَّنَ / يُحَسِّنُ | to make s.th. better    |
| جَمَلَ / يَجْمَلُ   | to become pretty | جَمَّلَ / يُجَمِّلُ | to beautify             |
| كَبُرَ / يَكْبُرُ   | to grow          | كَبَّرَ / يُكَبِّرُ | to enlarge              |
| صَغُرَ / يَصْغُرُ   | to become small  | صَغَّرَ / يُصَغِّرُ | to reduce in size       |

In addition to the verbs in the preceding table, we provide below more commonly used *فَعَلَ* verbs and their meanings:

|                     |                          |                     |                           |
|---------------------|--------------------------|---------------------|---------------------------|
| أَسَّسَ / يُؤَسِّسُ | to establish, to found   | طَوَّلَ / يُطَوِّلُ | to lengthen               |
| بَعَدَ / يَبْعُدُ   | to distance              | عَبَّرَ / يُعَبِّرُ | to express                |
| حَضَرَ / يُحْضِرُ   | to prepare               | فَرَّقَ / يُفَرِّقُ | to separate               |
| دَرَّبَ / يُدْرِبُ  | to train                 | قَرَّبَ / يُقَرِّبُ | to bring nearer           |
| دَمَرَ / يُدَمِّرُ  | to destroy               | قَسَمَ / يُقَسِّمُ  | to divide                 |
| رَتَّبَ / يُرَتِّبُ | to arrange, to tidy up   | قَصَّرَ / يُقْصِرُ  | to shorten, to abbreviate |
| سَلَّمَ / يُسَلِّمُ | to greet, to hand        | كَسَرَ / يَكْسِرُ   | to smash                  |
| شَجَّعَ / يُشَجِّعُ | to encourage             | مَرَّنَ / يُمَرِّنُ | to train, to drill        |
| صَوَّرَ / يُصَوِّرُ | to depict, to photograph | نَظَّمَ / يُنَظِّمُ | to organize               |
| طَوَّرَ / يُطَوِّرُ | to develop               |                     |                           |

The *فَعَلَ* form (Form II) includes defective verbs that end with *'alif maqSuura* in the orthography in the past tense, as in *سَمَّى / يُسَمِّي* “to name.” In conjugating such verbs in the past tense, the *'alif maqSuura* turns into *yaa*’ for some pronouns, as in the following:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | سَمَّيْتُ              | I named        |
| أَنْتَ                     | سَمَّيْتَ              | you (M) named  |
| أَنْتِ                     | سَمَّيْتِ              | you (F) named  |
| هُوَ                       | سَمَّى                 | he named       |
| هِيَ                       | سَمَّتْ                | she named      |

Below is a list of such verbs:

|                   |                                    |
|-------------------|------------------------------------|
| بَكَى / يُبْكِي   | to cause s.o. to weep / cry        |
| ثَنَّى / يُثَنِّي | to second                          |
| رَفَّى / يُرَفِّي | to elevate, to develop, to promote |
| عَزَّى / يُعْزِي  | to console, to comfort             |
| عَلَّى / يُعَلِّي | to lift, to raise                  |
| عَلَّى / يُعَلِّي | to raise the price, to elevate     |
| غَنَّى / يُغَنِّي | to sing                            |

It is of interest to note that the verb *حَيَّا / يُحْيِي* “to greet” that belongs to this group is written with regular long *'alif*: an example of imperfect orthography. Perhaps this is done to avoid the writing of two adjacent *yaa*’s (one with the two integral dots, followed by the *'alif maqSuura* that resembles *yaa*’ but without the dots.)

The following are examples of *فَعَلَ* verbs used in sentences:

أَسَّسَ جَفَرُ سُونِ جَامِعَةَ فَرَجِينَا.      Jefferson established the University of Virginia.

حَسَّنَتِ الْأُسْتَاذَةُ الْكِتَابَ.      The teacher (F) improved the book.

غَنَّتِ الصَّدِيقَةُ أُغْنِيَةً جَمِيلَةً.      The friend sang a beautiful song.

### 11.4.2.2 Form III verbs صِيغَةُ فَاعِلٍ

Form III is made by inserting 'alif after the first consonant of the verb; it conveys the notion that effort is made to carry out the action of the verb upon the recipient, the direct object (in the case of transitive verbs). It also conveys the idea of reciprocity.

Below is the conjugation of كَاتَبَ / يُكَاتِبُ “to correspond with” as an illustration.

| Independent pronoun | Past tense form | Meaning              |
|---------------------|-----------------|----------------------|
| أَنَا               | كَاتَبْتُ       | I corresponded       |
| أَنْتَ              | كَاتَبْتَ       | you (M) corresponded |
| أَنْتِ              | كَاتَبْتِ       | you (F) corresponded |
| هُوَ                | كَاتَبَ         | he corresponded      |
| هِيَ                | كَاتَبَتْ       | she corresponded     |

Following is a list of commonly used verbs in this category and their meanings.

|                                 |                                        |
|---------------------------------|----------------------------------------|
| تَابَعَ / يُتَابِعُ             | to pursue                              |
| حَادَثَ / يُحَادِثُ             | to converse with                       |
| حَافِظَ عَلَى / يُحَافِظُ عَلَى | to protect, to defend, to keep         |
| رَاسَلَ / يُرَاسِلُ             | to correspond with                     |
| سَاعَدَ / يُسَاعِدُ             | to assist, to help, to aid             |
| سَافَرَ إِلَى / يُسَافِرُ إِلَى | to travel                              |
| شَارَكَ فِي / يُشَارِكُ فِي     | to participate                         |
| شَاهَدَ / يُشَاهِدُ             | to view, to see                        |
| عَالَجَ / يُعَالِجُ             | to treat medically, to discuss a topic |
| عَاوَنَ / يُعَاوَنُ             | to aid, to assist, to help             |
| غَادَرَ / يُغَادِرُ             | to depart                              |
| قَابَلَ / يُقَابِلُ             | to encounter, to meet                  |
| كَاتَبَ / يُكَاتِبُ             | to correspond with                     |
| نَاقَشَ / يُنَاقِشُ             | to debate, to discuss                  |

A group of فاعَل form (Form III) verbs ends with 'alif maqSuura, as in the following list. In conjugating these verbs in the past tense, the 'alif maqSuura changes to a yaa' before the suffix is added, similar to the defective verbs ending with 'alif maqSuura presented in an earlier section. Examine the conjugation of the verb يُنادي / نادى "to call":

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | نَادَيْتُ              | I called       |
| أَنْتَ                     | نَادَيْتَ              | you (M) called |
| أَنْتِ                     | نَادَيْتِ              | you (F) called |
| هُوَ                       | نَادَى                 | he called      |
| هِيَ                       | نَادَتْ                | she called     |

The present tense of such a group has a yaa' at this end, as in يُنادي / نادى "to call someone's attention." Here is a sample list:

|                   |                                         |
|-------------------|-----------------------------------------|
| بَارَى / يُبَارِي | to compete with (in sports)             |
| حَابَى / يُحَابِي | to favor, to side with s.o.             |
| دَارَى / يُدَارِي | to cajole, to coax                      |
| دَاوَى / يُدَاوِي | to treat medically                      |
| عَادَى / يُعَادِي | to antagonize, to make an enemy of s.o. |
| قَاسَى / يُقَاسِي | to suffer                               |
| قَاضَى / يُقَاضِي | to take s.o. to court                   |
| لَاقَى / يُلَاقِي | to meet, to encounter                   |
| مَاشَى / يُمَاشِي | to walk with, to accompany              |

The following are illustrative examples of how such verbs are used in sentences:

تَابَعَتِ الطَّالِبَةُ الدَّرَاسَةَ فِي الْجَامِعَةِ.

The student (F) pursued [her] studies at the university.

حَافِظٌ صَدِيقِي عَلَى الْهِدِيَّةِ.

My friend kept the gift.

دَاوَتِ الطَّبِيبَةُ الْمَرِيضَ.

The doctor (F) treated the patient.

More فاعَل (Form III) verbs are listed in Appendix D.

### 11.4.2.3 Form IV verbs صِيغَةُ أَفْعَلَ

These are formed by the prefixation of 'alif, causing the first consonant to lose its vowel. Verbs in this category can be transitive or intransitive. Some of these verbs are declarative, stating a fact, often derived from nouns. For example, أَفْطَرَ "to rain" is derived from the noun مَطَرٌ "rain," and أَثَلَجَ "to snow" is derived from ثَلَجٌ "snow."

In the table below, we provide the conjugation of the verb أَكْمَلَ "to complete," as an example of the conjugation of this group in the past tense:

| Independent pronoun | Past tense form | Meaning           |
|---------------------|-----------------|-------------------|
| أَنَا               | أَكْمَلْتُ      | I completed       |
| أَنْتَ              | أَكْمَلْتَ      | you (M) completed |
| أَنْتِ              | أَكْمَلْتِ      | you (F) completed |
| هُوَ                | أَكْمَلَ        | he completed      |
| هِيَ                | أَكْمَلَتْ      | she completed     |

The following is a list of commonly used verbs in أَفْعَلَ form (Form IV) and their meanings.

|                     |                        |                     |                        |
|---------------------|------------------------|---------------------|------------------------|
| أَخْضَرَ / يُخْضِرُ | to bring               | أَرْسَلَ / يُرْسِلُ | to send, to dispatch   |
| أَخْبَرَ / يُخْبِرُ | to inform              | أَعْجَبَ / يُعْجِبُ | to please              |
| أَخْرَجَ / يُخْرِجُ | to expel, to bring out | أَعْلَمَ / يُعْلِمُ | to inform              |
| أَدْخَلَ / يُدْخِلُ | to let in, to insert   | أَكْمَلَ / يُكْمِلُ | to complete, to finish |

A limited number of augmented hollow verbs can be derived according to this pattern (Form IV), as in the following examples:

|                   |                                                        |
|-------------------|--------------------------------------------------------|
| أَبَادَ / يُبِيدُ | to obliterate, to annihilate                           |
| أَجَابَ / يُجِيبُ | to reply, to respond                                   |
| أَخَافَ / يُخِيفُ | to scare                                               |
| أَدَارَ / يُدِيرُ | to manage, to administer                               |
| أَسَاءَ / يُسِيءُ | to cause harm/damage to s.o.                           |
| أَضَافَ / يُضِيفُ | to add, to increase                                    |
| أَعَادَ / يُعِيدُ | to return s.th.                                        |
| أَفَادَ / يُفِيدُ | to benefit s.o.                                        |
| أَقَامَ / يُقِيمُ | to establish, to found, to make s.o. or s.th. stand up |
| أَمَاتَ / يُمِيتُ | to cause s.o. or s.th. to die                          |
| أَنَامَ / يُنِيمُ | to put s.o. to sleep                                   |

In conjugating these verbs in the past tense, the *'alif* gets shortened to a *fat-Ha* when the verb suffix is a consonant; otherwise it remains unchanged. Examine the following:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنَا                      | أَجَبْتُ               | I answered       |
| أَنْتَ                     | أَجَبْتَ               | you (M) answered |
| أَنْتِ                     | أَجَبْتِ               | you (F) answered |
| هُوَ                       | أَجَابَ                | he answered      |
| هِيَ                       | أَجَابَتْ              | she answered     |



In addition, a limited number of augmented defective verbs can be derived according to Form IV, as in the following:

|                   |                                       |
|-------------------|---------------------------------------|
| أَبَقَى / يُبْقِي | to retain, to preserve                |
| أَعْطَى / يُعْطِي | to give                               |
| أَغْنَى / يُغْنِي | to enrich                             |
| أَفْنَى / يُفْنِي | to annihilate, to ruin                |
| أَلْغَى / يُلْغِي | to cancel, to abolish                 |
| أَلْقَى / يُلْقِي | to throw, to deliver a poem or speech |
| أَمْسَى / يُمْسِي | to become, to while away the evening  |

In conjugating these verbs in the past tense, the 'alif maqSuura changes to a yaa' when the verb suffix is a consonant; otherwise it remains unchanged. Examine the following verb أَعْطَى "to give":

| Independent pronoun | Past tense form | Meaning      |
|---------------------|-----------------|--------------|
| أَنَا               | أَعْطَيْتُ      | I gave       |
| أَنْتَ              | أَعْطَيْتَ      | you (M) gave |
| أَنْتِ              | أَعْطَيْتِ      | you (F) gave |
| هُوَ                | أَعْطَى         | he gave      |
| هِيَ                | أَعْطَتْ        | she gave     |

Additionally, a few doubled verbs can be derived according to this pattern, as in the following:

|                   |                          |
|-------------------|--------------------------|
| أَتَمَّ / يُتِمُّ | to complete, to finish   |
| أَحَبَّ / يُحِبُّ | to love, to like         |
| أَحَلَّ / يُحِلُّ | to make legal/legitimate |
| أَسَرَّ / يُسِرُّ | to confide in            |
| أَضَرَّ / يُضِرُّ | to cause harm to         |
| أَعَدَّ / يُعِدُّ | to prepare               |
| أَمَدَّ / يُمِدُّ | to supply                |

In conjugating these verbs in the past tense, the doubled consonant gets separated by a *fat-Ha* when the verb suffix is a consonant; otherwise, it remains unchanged. Examine the following verb أَحَبَّ “to like, to love”:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنَا                      | أَحَبَّيْتُ            | I liked        |
| أَنْتَ                     | أَحَبَّيْتَ            | you (M) liked  |
| أَنْتِ                     | أَحَبَّيْتِ            | you (F) liked  |
| هُوَ                       | أَحَبَّ                | he liked       |
| هِيَ                       | أَحَبَّتْ              | she liked      |

The following are examples of how verbs in this category are used in sentences:

أَرْسَلَ صَدِيقِي رِسَالَةً إِلَى أُمِّهِ أَمْسَ.

My friend sent a letter to his mother yesterday.

أَكْمَلَتِ الطَّالِبَةُ وَاجِبَهَا.

The student completed her homework.

أَعْطَيْتُ قَلَمِي لِلطَّالِبِ.

I gave my pen to the student.

More أَفْعَلَ (Form IV) verbs are listed in Appendix E.

#### 11.4.2.4 Form V verbs صِيغَةُ تَفَعَّلَ

This form is obtained by the prefixation of تَ to Form II verbs and conveys a reflexive notion and also a degree of intensity as in Form II. تَفَعَّلَ verbs share features of the same meaning with verbs in فَعَّلَ forms. However, the difference between these two categories is in the way they are used in sentence construction, i.e. syntax. Whereas فَعَّلَ forms often tend to have a direct object, تَفَعَّلَ verbs often require the use of a preposition. Examine the following pair of sentences:

عَلِيَ كَلَّمَ أَحْمَدَ. Ali spoke to Ahmad.

عَلِيَ تَكَلَّمَ مَعَ أَحْمَدَ. Ali spoke with Ahmad.

As has been the case with verbs in the other categories, some **تَفَعَّلَ** form verbs can be transitive, others intransitive. Below is the conjugation of **تَعَلَّمَ** as an illustration:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنَا                      | تَعَلَّمْتُ            | I learned       |
| أَنْتَ                     | تَعَلَّمْتَ            | you (M) learned |
| أَنْتِ                     | تَعَلَّمْتِ            | you (F) learned |
| هُوَ                       | تَعَلَّمَ              | he learned      |
| هِيَ                       | تَعَلَّمَتْ            | she learned     |

The following list contains some **تَفَعَّلَ** verb forms and their meanings:

|                         |                                      |
|-------------------------|--------------------------------------|
| تَجَدَّدَ / يَتَجَدَّدُ | to be renewed                        |
| تَحَدَّثَ / يَتَحَدَّثُ | to talk (to)                         |
| تَحَسَّنَ / يَتَحَسَّنُ | to improve                           |
| تَخَرَّجَ / يَتَخَرَّجُ | to graduate (from)                   |
| تَزَعَّمَ / يَتَزَعَّمُ | to lead, to set oneself up as leader |
| تَزَوَّجَ / يَتَزَوَّجُ | to get married                       |
| تَسَرَّعَ / يَتَسَرَّعُ | to act hurriedly, to be hasty        |
| تَطَوَّرَ / يَتَطَوَّرُ | to progress, to advance, to develop  |
| تَعَلَّمَ / يَتَعَلَّمُ | to learn                             |
| تَفَهَّمَ / يَتَفَهَّمُ | to act in an understanding manner    |
| تَقَبَّلَ / يَتَقَبَّلُ | to accept s.th. (an idea)            |
| تَقَدَّمَ / يَتَقَدَّمُ | to develop, to move forward          |
| تَقَلَّصَ / يَتَقَلَّصُ | to decrease, to shrink               |
| تَكَبَّرَ / يَتَكَبَّرُ | to be haughty                        |
| تَكَلَّمَ / يَتَكَلَّمُ | to speak with, to speak              |

A limited number of defective verbs can be derived according to this pattern, as in the following:

|                       |                                                    |
|-----------------------|----------------------------------------------------|
| تَبَّنَى / يَتَبَّنَى | to adopt s.o. or s.th. (such as an idea, religion) |
| تَرَجَّى / يَتَرَجَّى | to appeal to, to beseech                           |
| تَرَقَّى / يَتَرَقَّى | to be promoted/developed                           |
| تَسَمَّى / يَتَسَمَّى | to adopt a name                                    |
| تَشَكَّى / يَتَشَكَّى | to complain                                        |
| تَعَدَّى / يَتَعَدَّى | to infringe upon, to violate                       |
| تَعَشَّى / يَتَعَشَّى | to dine, to eat dinner                             |
| تَغَدَّى / يَتَغَدَّى | to eat lunch                                       |
| تَغَنَّى / يَتَغَنَّى | to sing the praises                                |
| تَلَقَّى / يَتَلَقَّى | to receive                                         |
| تَمَطَّى / يَتَمَطَّى | to stretch oneself                                 |
| تَمَنَّى / يَتَمَنَّى | to wish                                            |

#### 11.4.2.5 Form VI verbs صِيغَةُ تَفَاعَلَ

This form is obtained by adding تَ to the beginning of Form III فاعَلَ verbs. It carries a notion of reflexivity and also reciprocity. تَفَاعَلَ verbs share features of the same meaning with فاعَلَ verb forms. The difference between these two categories, however, lies in syntax. Whereas فاعَلَ forms tend to have a direct object; تَفَاعَلَ verbs, on the other hand, often require the use of a preposition, most commonly مَعَ. Examine the following pair of sentences:

|                       |                     |
|-----------------------|---------------------|
| علي قابلَ أحمد.       | Ali met Ahmad.      |
| علي تقابلَ مَعَ أحمد. | Ali met with Ahmad. |

Below is the conjugation of تَقَابَلَ “to meet, encounter”:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنَا                      | تَقَابَلْتُ            | I met with       |
| أَنْتَ                     | تَقَابَلْتَ            | you (M) met with |
| أَنْتِ                     | تَقَابَلْتِ            | you (F) met with |
| هُوَ                       | تَقَابَلَ              | he met with      |
| هِيَ                       | تَقَابَلَتْ            | she met with     |

Below is a list of verbs in تَفَاعَلَ form and their meanings. Some of these verbs require the use of the preposition مَعَ “with” to indicate another participant involved in the action expressed by the verb. Others are transitive and thus require the presence of a direct object:

|                                         |                                  |
|-----------------------------------------|----------------------------------|
| تَحَادَثَ (مَعَ) / يَتَحَادَثُ (مَعَ)   | to converse with                 |
| تَحَارَبَ (مَعَ) / يَتَحَارَبُ (مَعَ)   | to wage war with                 |
| تَرَاوَلَّ (مَعَ) / يَتَرَاوَلُّ (مَعَ) | to correspond with               |
| تَسَاعَدَ (مَعَ) / يَتَسَاعَدُ (مَعَ)   | to aid one another               |
| تَشَارَكَ (مَعَ) / يَتَشَارَكُ (مَعَ)   | to take part in                  |
| تَصَارَعَ (مَعَ) / يَتَصَارَعُ (مَعَ)   | to struggle with                 |
| تَصَافَحَ (مَعَ) / يَتَصَافَحُ (مَعَ)   | to shake hands with              |
| تَعَارَفَ (مَعَ) / يَتَعَارَفُ (مَعَ)   | to get acquainted with           |
| تَعَاوَنَ (مَعَ) / يَتَعَاوَنُ (مَعَ)   | to cooperate with                |
| تَفَاوَضَ (مَعَ) / يَتَفَاوَضُ (مَعَ)   | to negotiate with                |
| تَفَاهَمَ (مَعَ) / يَتَفَاهَمُ (مَعَ)   | to come to an understanding with |
| تَقَابَلَ (مَعَ) / يَتَقَابَلُ (مَعَ)   | to meet with/encounter           |
| تَقَاسَمَ (مَعَ) / يَتَقَاسِمُ (مَعَ)   | to divide s.th. with             |
| تَكَاتَبَ (مَعَ) / يَتَكَاتَبُ (مَعَ)   | to correspond with               |

|                                       |                                          |
|---------------------------------------|------------------------------------------|
| تَنَافَسَ (مَعَ) / يَتَنَافَسُ (مَعَ) | to compete with                          |
| تَنَاقَشَ (مَعَ) / يَتَنَاقَشُ (مَعَ) | to discuss with, to debate with          |
| تَنَاوَلَ / يَتَنَاوَلُ               | to treat a topic, to receive, to take in |
| تَعَالَجَ / يَتَعَالَجُ               | to be treated medically                  |

A limited number of defective verbs can be derived according to this pattern, as in the following list. We should note that these verbs require the use of prepositions or adverbs. Such elements are learned as a part of the verb and the intended meaning, as the use of one preposition or another may result in different meanings, as illustrated below:

|                         |                                        |
|-------------------------|----------------------------------------|
| تَبَاكَى / يَتَبَاكَى   | to bemoan                              |
| تَدَاوَى / يَتَدَاوَى   | to be treated medically                |
| تَسَامَى / يَتَسَامَى   | to be sublime, to rise above (morally) |
| تَعَاَفَى / يَتَعَاَفَى | to convalesce, to recover from illness |
| تَعَالَى / يَتَعَالَى   | to be haughty, to be sublime           |
| تَفَادَى / يَتَفَادَى   | to avoid                               |
| تَقَاضَى / يَتَقَاضَى   | to litigate                            |
| تَلَاقَى / يَتَلَاقَى   | to meet                                |
| تَنَادَى / يَتَنَادَى   | to call one another                    |

Examine the following sentences and the various prepositions/adverbs used with the verb تَدَاوَى “to receive treatment,” to convey different meanings:

|                                  |                                              |
|----------------------------------|----------------------------------------------|
| تَدَاوَى عِنْدَ طَبِيبٍ مَاهِرٍ. | He received treatment by a skillful doctor.  |
| تَدَاوَى بِالْأَعْشَابِ.         | He received treatment by the use of herbs.   |
| تَدَاوَى مِنْ مَرَضٍ خَطِيرٍ.    | He received treatment for a serious illness. |

### 11.4.2.6 Form VII verbs صِيغَةُ اِنْفَعَلَ

This form is composed of Form I verbs with the prefix اِن attached to them. All اِنْفَعَلَ form verbs are intransitive and convey a reflexive meaning. Below is a list of verbs in this category with their meanings.

|                         |                        |
|-------------------------|------------------------|
| اِنْبَعَثَ / يَنْبَعِثُ | to be sent/resurrected |
| اِنْسَحَبَ / يَنْسَحِبُ | to withdraw            |
| اِنْصَرَفَ / يَنْصَرِفُ | to go away             |
| اِنْعَزَلَ / يَنْعَزِلُ | to isolate oneself     |
| اِنْعَقَدَ / يَنْعَقِدُ | to be held             |
| اِنْفَجَرَ / يَنْفَجِرُ | to explode, to implode |
| اِنْقَسَمَ / يَنْقَسِمُ | to be divided          |
| اِنْقَلَبَ / يَنْقَلِبُ | to be turned over      |
| اِنكَسَرَ / يَنْكَسِرُ  | to get broken          |

A limited number of augmented hollow verbs can be derived according to this pattern, as in the following:

|                       |                       |
|-----------------------|-----------------------|
| اِنْقَادَ / يَنْقَادُ | to be led, to follow  |
| اِنْدَارَ / يَنْدَارُ | to be managed         |
| اِنْحَاذَ / يَنْحَاذُ | to align oneself with |

Additionally, a few defective verbs can be derived according to this pattern, as in the following:

|                       |                                |                       |                    |
|-----------------------|--------------------------------|-----------------------|--------------------|
| اِنْبَنَى / يَنْبُنِي | to be built, to be established | اِنْعَدَى / يَنْعَدِي | to be infected     |
| اِنشَوَى / يَنْشَوِي  | to be grilled/roasted          | اِنْعَلَى / يَنْعَلِي | to be boiled       |
| اِنطَوَى / يَنْطَوِي  | to be folded                   | اِنْقَضَى / يَنْقَضِي | to elapse, to pass |

A few doubled verbs can be derived according to this pattern, as in the following:

|                                   |                                       |
|-----------------------------------|---------------------------------------|
| اِنْبَلَّ / يَنْبِلُّ             | to get wet                            |
| اِنَجَرَ / يَنْجَرُّ              | to be swept along                     |
| اِنْحَلَّ / يَنْحَلُّ             | to be dissolved                       |
| اِنْدَسَّ / يَنْدَسُّ             | to infiltrate, to sneak between/among |
| اِنْسَرَّ / يَنْسَرُّ             | to be pleased, to be happy            |
| اِنْضَمَّ إِلَى / يَنْضَمُّ إِلَى | to join                               |
| اِنْفَضَّ / يَنْفَضُّ             | to come to an end, to adjourn         |

#### 11.4.2.7 Form VIII verbs صِيغَةُ افْتَعَلَ

These are formed by the prefixation of 'alif | ا |, causing the first consonant to lose its vowel, and the insertion of a *taa'* after the first consonant. Verbs in this category have reflexive and reciprocal notions. Some of the verbs in this pattern are transitive and require direct objects; others are intransitive and require the use of prepositions, but not a direct object. Below, we list a number of verbs in this category and their meanings:

|                                     |                                    |
|-------------------------------------|------------------------------------|
| اِحْتَفَلَ بِ / يَحْتَفِلُ بِ       | to celebrate                       |
| اِرْتَجَعَ / يَرْتَجِعُ             | to retrieve                        |
| اِسْتَمَعَ إِلَى / يَسْتَمِعُ إِلَى | to listen to                       |
| اِشْتَرَكَ بِ / يَشْتَرِكُ بِ       | to partake in                      |
| اِعْتَرَفَ بِ / يَعْتَرِفُ بِ       | to recognize, to admit, to confess |
| اِعْتَقَدَ بِ / يَعْتَقِدُ بِ       | to believe in                      |
| اِعْتَمَدَ عَلَى / يَعْتَمِدُ عَلَى | to depend on                       |
| اِغْتَسَلَ / يَغْتَسِلُ             | to wash oneself                    |
| اِفْتَسَحَ / يَفْتَسِحُ             | to inaugurate                      |
| اِقْتَرَبَ مِنْ / يَقْتَرِبُ مِنْ   | to get closer to                   |
| اِقْتَسَمَ / يَقْتَسِمُ             | to partake, to share               |
| اِقْتَصَرَ عَلَى / يَقْتَصِرُ عَلَى | to be restricted to                |



Recall that the ت of اِفْتَعَلَ Form VIII verbs is assimilated by particular consonants that precede it (see Chapter 1).

A limited number of augmented hollow verbs can be derived according to this pattern, as in the following:

|                             |                               |
|-----------------------------|-------------------------------|
| اِبتاعَ / يَتَبَّاعُ        | to buy                        |
| اِحتاجَ إلى / يَحْتَاجُ إلى | to be in need of, to need     |
| اِختارَ / يَخْتَارُ         | to select, to choose          |
| ازدادَ / يَزْدَادُ          | to become larger, to increase |
| ارتاحَ إلى / يَرْتاحُ إلى   | to be comfortable with        |
| اعتادَ على / يَعْتَادُ على  | to get used to                |
| اغْتالَ / يَغْتَالُ         | to assassinate                |
| امتازَ بهِ / يَمْتَازُ بهِ  | to be distinguished by        |

Additionally, a few doubled verbs can be derived according to this pattern, as in the following:

|                            |                           |
|----------------------------|---------------------------|
| احتلَّ / يَحْتَلُّ         | to occupy                 |
| ارتدَّ / يَرْتَدُّ         | to retreat, to fall back  |
| اشتدَّ / يَشْتَدُّ         | to increase in intensity  |
| اعتدَّ بهِ / يَعْتَدُّ بهِ | to be proud of            |
| التفَّ / يَلْتَفُّ         | to go around, to encircle |
| امتدَّ / يَمْتَدُّ         | to stretch, to extend     |
| امتصَّ / يَمْتَصُّ         | to absorb                 |
| اهتمَّ بهِ / يَهْتَمُّ بهِ | to take an interest in    |

### 11.4.2.8 Form IX verbs صِيغَةُ إِفْعَلَّ

This form is obtained by the prefixation of 'alif followed by a *kasra* | and the doubling of the last consonant, represented by a *shadda* in the writing. Form IX verbs are not commonly used and are reserved for the basic colors and for defects. A notion of intensiveness is detected in verbs of this category. Below is a list of Form IX, verbs and their meanings:

|                       |                      |
|-----------------------|----------------------|
| إِئْيَضَّ / يَيْئِضُّ | to become white      |
| إِخْوَلَّ / يَخْوَلُّ | to become cross-eyed |
| إِخْضَرَ / يَخْضَرُّ  | to turn green        |
| إِزْرَقَّ / يَزْرَقُّ | to turn blue         |
| إِسْوَدَّ / يَسْوَدُّ | to become black      |
| إِصْفَرَ / يَصْفَرُّ  | to turn yellow       |
| إِعْرَجَّ / يَعْرَجُّ | to become lame       |

### 11.4.2.9 Form X verbs صِيغَةُ اسْتَفْعَلَ

These are formed by the prefixation of *است* to Form I verbs. Verbs in this category convey a reflexive notion. Some verbs are transitive, requiring a direct object; others are intransitive, requiring the use of prepositions. Below is a list of verbs in this category and their meanings:

|                            |                       |
|----------------------------|-----------------------|
| اسْتَحْدَمَ / يَسْتَحْدِمُ | to employ, to utilize |
| اسْتَرْجَعَ / يَسْتَرْجِعُ | to retrieve           |
| اسْتَعْمَلَ / يَسْتَعْمِلُ | to use, to utilize    |
| اسْتَفْسَرَ / يَسْتَفْسِرُ | to inquire            |
| اسْتَفْهَمَ / يَسْتَفْهَمُ | to inquire            |
| اسْتَقْبَلَ / يَسْتَقْبِلُ | to welcome            |

A limited number of hollow verbs can be derived according to this pattern, as in the following:

|                            |                                              |
|----------------------------|----------------------------------------------|
| إِسْتَرَاَحَ / يَسْتَرِيحُ | to rest                                      |
| إِسْتَطَاعَ / يَسْتَطِيعُ  | to be able to                                |
| إِسْتَعَادَ / يَسْتَعِيدُ  | to retrieve                                  |
| إِسْتَفَادَ / يَسْتَفِيدُ  | to benefit from                              |
| إِسْتَقَامَ / يَسْتَقِيمُ  | to become straight                           |
| إِسْتَنَامَ / يَسْتَنِيْمُ | to let oneself be lulled to sleep, to accede |

Moreover, a few doubled verbs can be derived according to this pattern:

|                           |                                                     |
|---------------------------|-----------------------------------------------------|
| إِسْتَجَدَّ / يَسْتَجِدُّ | to come newly into existence                        |
| إِسْتَحْلَّ / يَسْتَحِلُّ | to seize unlawfully, to regard s.th. as permissible |
| إِسْتَرَدَّ / يَسْتَرِدُّ | to retrieve                                         |
| إِسْتَعَدَّ / يَسْتَعِدُّ | to be ready or prepared                             |
| إِسْتَفَزَّ / يَسْتَفِزُّ | to provoke                                          |
| إِسْتَقَلَّ / يَسْتَقِلُّ | to become independent                               |
| إِسْتَمَدَّ / يَسْتَمِدُّ | to derive                                           |
| إِسْتَمَرَّ / يَسْتَمِرُّ | to continue, to pursue                              |

Additionally, a few defective verbs can be derived according to this pattern:

|                                     |                             |
|-------------------------------------|-----------------------------|
| إِسْتَبَقَى / يَسْتَبْقِي           | to ask s.o. to stay         |
| إِسْتَشْنَى / يَسْتَشْنِي           | to exclude, to except       |
| إِسْتَدْعَى / يَسْتَدْعِي           | to call, to beckon          |
| إِسْتَعْلَى / يَسْتَعْلِي           | to become haughty           |
| إِسْتَعْلَى / يَسْتَعْلِي           | to consider s.th. expensive |
| إِسْتَغْنَى / يَسْتَغْنِي           | to become rich, wealthy     |
| إِسْتَعْنَى عَنْ / يَسْتَعْنِي عَنْ | to do without               |

### 11.4.3 Quadriliteral verbs

Another group, فَعْلَلَ, is derived from nouns originally assimilated into Arabic from foreign languages. These include, among others, فَلَسَفَ “to philosophize,” derived from فَلَسَفَة “philosophy,” جَلَبَ “to dress s.o. with a garment,” from جَلَاب “a garment, a dress,” and تَلَمَذَ “to make someone a pupil,” from تَلْمِيز “a student.”

The quadriliteral verb pattern فَعْلَلَ is used in Modern Standard Arabic to derive verbs from borrowed European nouns, such as names of modern apparatuses imported from the West. Thus, the verb تَلَفَّنَ “to telephone” was derived from the commonly used European noun تَلْفُون “telephone.” Similarly تَلَفَّزَ “to televise” was derived from the borrowed European noun تَلْفِيزِيُون “television.” Quadriliteral verbs can also be derived from some country names. For example, from امريكا “USA,” we obtain the verb أَمَرَكَ “to americanize;” from لُبْنَان “Lebanon,” we obtain لَبَّنَ “to lebanize;” from الْأُرْدُن “Jordan,” we obtain أَرْدَنَ “to jordanize.”

It is worth noting that some of these verbs are transitive, requiring direct objects, such as هَنْدَسَ “to engineer” and دَخَّرَجَ “to roll something out”; some others are intransitive and require the use of prepositions such as سَيَطَرَ عَلَى “to have control over someone or something,” and وَشَّوَشَ إِلَى “to whisper to someone.” Examine the following examples:

دَخَّرَجَ اللَّاعِبُ كُرَّةَ الْقَدَمِ. The player rolled the football.  
سَيَطَرَتِ الشَّرِكَةُ عَلَى الْأَسْوَاقِ. The company had control over all markets.

It should be mentioned that from the verb form فَعْلَلَ other verbs can be derived according to the pattern تَفَعَّلَ to signify a reflexive meaning. Thus from the transitive verb دَخَّرَجَ “to roll s.th.” we obtain تَدَخَّرَجَ “to roll oneself;” from أَمَرَكَ “to Americanize,” we obtain تَأَمَّرَكَ “to become American;” and from بَلَّبَلَ “to confuse someone,” we obtain تَبَلَّبَلَ “to become confused, confounded.”

## 11.5 SINGULAR SUFFIX PRONOUNS: DIRECT OBJECT

ضَمَائِرُ الْمُفْرَدِ الْمُتَّصِلَةِ - الْمَفْعُولُ بِهِ

In Chapter 5, we introduced the suffixal forms of personal pronouns to indicate possession when attached to nouns. These same suffixal forms of personal

pronouns have a second function in Arabic. They can be suffixed to transitive verbs to function as direct objects. The suffix form of a pronoun cannot stand alone; it must be attached to the verb. There is a minor difference, however, in the suffixal form of أَنَا. When ي is suffixed to verbs it changes to نِي by inserting a *nuun* to avoid having two vowels in sequence. Let us now examine the suffix pronouns as direct objects of the transitive verb شَاهَدَ in the past tense:

- عُمَرَ شَاهَدَنِي. Omar saw me.
- عُمَرَ شَاهَدَكَ. Omar saw you (M).
- عُمَرَ شَاهَدَكَ. Omar saw you (F).
- عُمَرَ شَاهَدَهُ. Omar saw him.
- عُمَرَ شَاهَدَهَا. Omar saw her.

## 11.6 DUAL VERB CONJUGATION: THE PAST TENSE

### تَصْرِيفُ الْمُثْنَى فِي الْمَاضِي

Verbs in the dual conjugate in the past tense by attaching the personal suffixes at the end in a similar fashion to the conjugation of verbs in the singular. In a table format, the dual suffixes that attach to past tense verbs look like the following:

| <i>Independent pronoun</i> | <i>Past tense suffix pronoun form</i> | <i>Meaning</i> |
|----------------------------|---------------------------------------|----------------|
| نَحْنُ                     | نا                                    | we             |
| أَنْتُمَا                  | تُمَا                                 | you (M, D)     |
| أَنْتُمَا                  | تُمَا                                 | you (F, D)     |
| هُمَا                      | ا                                     | they (M, D)    |
| هُمَا                      | تا                                    | they (F, D)    |

Examine the conjugation of the verbs شَرِبَ “to drink,” دَرَّسَ “to teach, instruct,” and سَافَرَ “to travel” in the dual past tense in the following tables:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| نَحْنُ                     | شَرَبْنَا              | we drank       |
| أَنْتَ                     | شَرَبْتُمَا            | you (M) drank  |
| أَنْتِ                     | شَرَبْتُمَا            | you (F) drank  |
| هُمَا                      | شَرَبَا                | they (M) drank |
| هُمَا                      | شَرَبَتَا              | they (F) drank |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| نَحْنُ                     | دَرَّسْنَا             | we taught       |
| أَنْتَ                     | دَرَّسْتُمَا           | you (M) taught  |
| أَنْتِ                     | دَرَّسْتُمَا           | you (F) taught  |
| هُمَا                      | دَرَّسَا               | they (M) taught |
| هُمَا                      | دَرَّسَتَا             | They (F) taught |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| نَحْنُ                     | سَافَرْنَا             | we traveled       |
| أَنْتَ                     | سَافَرْتُمَا           | you (M) traveled  |
| أَنْتِ                     | سَافَرْتُمَا           | you (F) traveled  |
| هُمَا                      | سَافَرَا               | they (M) traveled |
| هُمَا                      | سَافَرَتَا             | they (F) traveled |

### 11.6.1 Hollow verbs الأفعال الجوفاء

Hollow verbs show a change in their middle vowels when suffixes beginning with consonants as in **نَا** and **تُما** are attached to past tense verbs. Past tense verbs for **هُما** (M) end with a regular *'alif*. Past tense verbs for **هُما** (F) end with **تا**.

The middle vowel in the past tense is always either a *Dhamma*, as in **زَارَ / يَزُورُ** “to visit,” or a *kasra*, as in **سَارَ / يَسِيرُ** “to walk.” The choice of *Dhamma* or *kasra* is related to the vowel in the present tense form of the verb. If the vowel in the present tense is a *waaw*, the vowel in the past tense is a *Dhamma*. For example, the present tense of the verb **زَارَ** “to visit” is **يَزُورُ**. Therefore, a *Dhamma* is used in the conjugation of this verb in the past, as in the following table:

| Independent pronoun | Past tense form | Meaning          |
|---------------------|-----------------|------------------|
| <b>نَحْنُ</b>       | <b>زُرْنَا</b>  | we visited       |
| <b>أَنْتُمْ</b>     | <b>زُرْتُمْ</b> | you (M) visited  |
| <b>أَنْتُمْ</b>     | <b>زُرْتُمْ</b> | you (F) visited  |
| <b>هُما</b>         | <b>زارا</b>     | they (M) visited |
| <b>هُما</b>         | <b>زارتا</b>    | they (F) visited |

On the other hand, if the vowel in the present tense of the verb is an *'alif* or a *yaa'*, the short vowel in the past tense is a *kasra*. The verb **سَارَ** “to walk” has a *yaa'* in its present tense, and the verb **نَامَ** “to sleep” has an *'alif* in its present tense. A *kasra* is used in the conjugation of these two verbs in the past tense. Examine the following table:

| Independent pronoun | Past tense form | Meaning         |
|---------------------|-----------------|-----------------|
| <b>نَحْنُ</b>       | <b>سَرْنَا</b>  | we walked       |
| <b>أَنْتُمْ</b>     | <b>سَرْتُمْ</b> | you (M) walked  |
| <b>أَنْتُمْ</b>     | <b>سَرْتُمْ</b> | you (F) walked  |
| <b>هُما</b>         | <b>سارا</b>     | they (M) walked |
| <b>هُما</b>         | <b>سارتا</b>    | they (F) walked |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| نَحْنُ                     | نِمْنَا                | we slept       |
| أَنْتُمْ                   | نِمْتُمْ               | you (M) slept  |
| أَنْتُمْ                   | نِمْتُمْ               | you (F) slept  |
| هُمَا                      | نَامَا                 | they (M) slept |
| هُمَا                      | نَامَتَا               | they (F) slept |

### 11.6.2 Defective verbs الأفعال الْمُعْتَلَّةُ الْآخِرُ

Verbs that end with 'alif *maqSuura* in the past tense have *yaa*' in the conjugation of such verbs in the dual past tense as in بَنَى / بَنَيْنَا "to build." The only exception is the form for the pronoun هُمَا (F, D). This *yaa*' appears in the conjugation of verbs in the dual for the following pronouns: نَحْنُ and أَنْتُمْ (M, F) and هُمَا (M). Examine the conjugation of بَنَى / بَنَيْنَا "to build" in the table below:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| نَحْنُ                     | بَنَيْنَا              | we built       |
| أَنْتُمْ                   | بَنَيْتُمْ             | you (M) built  |
| أَنْتُمْ                   | بَنَيْتُمْ             | you (F) built  |
| هُمَا                      | بَنَيَا                | they (M) built |
| هُمَا                      | بَنَيَا                | they (F) built |

Verbs that end with regular long 'alif in the past tense have *waaw* in the conjugation of these verbs in the past tense. This *waaw* appears in the conjugation of verbs for the following pronouns: نَحْنُ and أَنْتُمْ (M, F). For هُمَا (F), only تَا is suffixed. The conjugation of دَعَا / دَعَوْنَا "to invite" in the dual in the past tense is provided below:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| نَحْنُ                     | دَعَوْنَا              | we invited       |
| أَنْتُمْ                   | دَعَوْتُمْ             | you (M) invited  |
| أَنْتُمْ                   | دَعَوْتُمْ             | you (F) invited  |
| هُمَا                      | دَعَوْا                | they (M) invited |
| هُمَا                      | دَعَتَا                | they (F) invited |



### 11.6.3 Doubled verbs الأفعال المضعفة

In conjugating verbs that have a doubled, geminated consonant, the geminated consonants become separated when the dual suffix that marks the pronoun is added. The only exceptions are the verb forms for هُما (M) and هُما (F). Examine the conjugation of عَدَّ / يَعُدُّ “to count” below:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| نَحْنُ                     | عَدَدْنَا              | we counted       |
| أَنْتُمْ                   | عَدَدْتُمْ             | you (M) counted  |
| أَنْتِ                     | عَدَدْتِ               | you (F) counted  |
| هُمَا                      | عَدَّا                 | they (M) counted |
| هُمَا                      | عَدَّتَا               | they (F) counted |

## 11.7 SENTENCE STRUCTURE بِنَاءِ الْجُمْلَةِ

The verb at the beginning of a sentence is always singular, regardless of the number of the subject. The only condition placed on initial verbs is gender agreement between the verb and the subject, as in the following examples:

دَرَسَ الطَّالِبَانِ الْعَرَبِيَّةَ.

The students (M, D) studied Arabic.

دَرَسَتِ الطَّالِبَتَانِ الْعَرَبِيَّةَ.

The students (F, D) studied Arabic.

If the dual subject precedes the verb, the verb must express the number and gender of the subject noun. Examine the following examples:

الطَّالِبَانِ سَافَرَا إِلَى تُونِسَ.

The two students (M) traveled to Tunisia.

الطَّالِبَتَانِ سَافَرَتَا إِلَى تُونِسَ.

The two students (F) traveled to Tunisia.

When the dual pronouns **أَنْتُمَا** and **هُمَا** precede the verb in the past tense, the verb must be marked for the dual by the presence of an *'alif* at the end of the verb, as in the following sentences:

- أَنْتُمَا** دَرَسْتُمَا فِي الْجَامِعَةِ. You studied at the university.  
**هُمَا** دَرَسَا فِي الْجَامِعَةِ. They studied at the university.  
**هُمَا** دَرَسَتَا فِي الْجَامِعَةِ. They studied at the university.

## 11.8 DUAL SUFFIX PRONOUNS: DIRECT OBJECT

ضَمَائِرُ الْمثنَى الْمُتَّصِلَةُ: الْمَفْعُولُ بِهِ

| <i>Suffix pronoun</i> | <i>Independent pronoun</i> |
|-----------------------|----------------------------|
| نا                    | نَحْنُ                     |
| كُما                  | أَنْتُمَا                  |
| كُما                  | أَنْتُمَا                  |
| هُمَا                 | هُمَا                      |
| هُمَا                 | هُمَا                      |

Parallel to the singular suffix pronouns used as direct objects when suffixed to transitive verbs, the dual suffix pronouns **نا** “us,” **كُما** “you (D, M/F),” and **هُمَا** “them (D, M/F)” are also used to perform a similar function. Examine the suffix pronouns as direct objects of the transitive verb **شَاهَدَ** in the past tense:

- عُمَرَ** شَاهَدَنَا. Omar saw us.  
**عُمَرَ** شَاهَدَكُمَا. Omar saw you (M/F).  
**عُمَرَ** شَاهَدَهُمَا. Omar saw them (M/F).

## 11.9 PLURAL VERB CONJUGATION: THE PAST TENSE

### تَصْرِيفُ الْأَفْعَالِ الْجَمْعِ فِي الْمَاضِي

Verbs conjugate in the plural in the past tense by attaching the personal plural pronoun suffixes to the end of the verb. This process is similar to the conjugation of verbs in the singular and dual, presented earlier. Put in a table format, the following are the personal plural pronoun suffixes:

| <i>Past tense verb suffix</i> | <i>Independent pronoun</i> |
|-------------------------------|----------------------------|
| نَا                           | نَحْنُ                     |
| تُمْ                          | أَنْتُمْ                   |
| تُنَّ                         | أَنْتُنَّ                  |
| وَا                           | هُمْ                       |
| نَ                            | هُنَّ                      |

Note the following:

1. The phonetic similarity between the second syllables of أَنْتُمْ and أَنْتُنَّ and the suffixes that attach to verbs in the past tense;
2. For هُمْ “they (M),” the verb suffix in the past tense is represented in the writing system by *waaw* followed by a dummy ‘*alif*’ that has no phonetic value, i.e., it is not pronounced. The writing of the ‘*alif*’ is simply an aid to the reader to indicate that this element is a verb. Examine the conjugation of the verbs شَرِبَ “to drink,” دَرَسَ “to teach, instruct,” and سَافَرَ “to travel” in the following tables:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| نَحْنُ                     | شَرَبْنَا              | we drank       |
| أَنْتُمْ                   | شَرَبْتُمْ             | you (M) drank  |
| أَنْتُنَّ                  | شَرَبْتُنَّ            | you (F) drank  |
| هُمْ                       | شَرَبُوا               | they (M) drank |
| هُنَّ                      | شَرَبْنَ               | they (F) drank |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| نَحْنُ                     | دَرَّسْنَا             | we taught       |
| أَنْتُمْ                   | دَرَّسْتُمْ            | you (M) taught  |
| أَنْتُنَّ                  | دَرَّسْتُنَّ           | you (F) taught  |
| هُمْ                       | دَرَّسُوا              | they (M) taught |
| هُنَّ                      | دَرَّسْنَ              | they (F) taught |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| نَحْنُ                     | سَافَرْنَا             | we traveled       |
| أَنْتُمْ                   | سَافَرْتُمْ            | you (M) traveled  |
| أَنْتُنَّ                  | سَافَرْتُنَّ           | you (F) traveled  |
| هُمْ                       | سَافَرُوا              | they (M) traveled |
| هُنَّ                      | سَافَرْنَ              | they (F) traveled |

### 11.9.1 Hollow verbs الأفعال الجوفاء

Hollow verbs show a change in their middle vowels when suffixes beginning with consonants as in نَا and تُمْ, in addition to تَنْ and نَ, are attached to past tense verbs.

When conjugating these verbs in the past tense, the middle vowel is always either a *Dhamma*, as in يَزُورُ / زَارَ “to visit,” or a *kasra*, as in يَسِيرُ / سَارَ “to walk.”

The choice between the *Dhamma* or *kasra* is determined by the vowel in the present tense form of the verb. If the vowel is a *waaw* in the present tense, the vowel in the past tense is a *Dhamma*, as in زَارَ “to visit,” whose present tense for the pronoun هُوَ “he” is يَزُورُ.

On the other hand, if the vowel in the present tense of the verb is an *’alif* or a *yaa’*, the short vowel in the past tense is a *kasra*. The verb نَامَ “to sleep” has an *’alif* in its present tense for the pronoun هُوَ, as in يَنَامُ, and the verb سَارَ “to walk” has a *yaa’* in its present tense, as in يَسِيرُ. A *kasra*, therefore, is used

in the conjugation of these two verbs in the past tense. Examine the conjugation of the hollow verbs in the following tables:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| نَحْنُ                     | زُرْنَا                | we visited       |
| أَنْتُمْ                   | زُرْتُمْ               | you (M) visited  |
| أَنْتُنَّ                  | زُرْتُنَّ              | you (F) visited  |
| هُمْ                       | زاروا                  | they (M) visited |
| هُنَّ                      | زُرْنَ                 | they (F) visited |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| نَحْنُ                     | سَرْنَا                | we walked       |
| أَنْتُمْ                   | سَرْتُمْ               | you (M) walked  |
| أَنْتُنَّ                  | سَرْتُنَّ              | you (F) walked  |
| هُمْ                       | ساروا                  | they (M) walked |
| هُنَّ                      | سَرْنَ                 | they (F) walked |

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| نَحْنُ                     | نَمْنَا                | we slept       |
| أَنْتُمْ                   | نِمْتُمْ               | you (M) slept  |
| أَنْتُنَّ                  | نِمْتُنَّ              | you (F) slept  |
| هُمْ                       | ناموا                  | they (M) slept |
| هُنَّ                      | نِمْنَ                 | they (F) slept |

### 11.9.2 Defective verbs الأفعال المُعْتَلَّةُ الْآخِرُ

Verbs ending with 'alif maqSuura in the past tense have a yaa' before the plural suffix is attached. The only exception to this is the form of the pronoun هُمْ in

which the *yaa'* is dropped before the addition of the suffix *و* and a dummy '*alif*'. The reason for the dropping of the *yaa'* is to avoid having two vowels in sequence. The conjugation of *بَنَى* / *يَبْنِي* "to build" in the past plural is provided below:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| نَحْنُ                     | بَنَيْنَا              | we built       |
| أَنْتُمْ                   | بَنَيْتُمْ             | you (M) built  |
| أَنْتُنَّ                  | بَنَيْتُنَّ            | you (F) built  |
| هُمْ                       | بَنَوْا                | they (M) built |
| هُنَّ                      | بَنَيْنَ               | they (F) built |

In the conjugation of verbs ending with a regular long '*alif*' in the orthography in the past tense, they are written with a *waaw* before the suffix is attached. The conjugation of *دَعَا* / *يَدْعُو* "to invite" in the plural in the past tense is provided below:

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| نَحْنُ                     | دَعَوْنَا              | we invited       |
| أَنْتُمْ                   | دَعَوْتُمْ             | you (M) invited  |
| أَنْتُنَّ                  | دَعَوْتُنَّ            | you (F) invited  |
| هُمْ                       | دَعَوْا                | they (M) invited |
| هُنَّ                      | دَعَوْنَ               | they (F) invited |

### 11.9.3 Doubled verbs الأفعال المضعَّفة

In conjugating verbs that have a doubled, geminated consonant at their end in the past tense, as in *عَدَّ* "to count, to consider" or *مَرَّ* "to pass through," the geminated consonants are separated when the plural past tense suffix is added. The only exception is the form for the pronoun *هُمْ* "they (M, Pl)." Examine the following conjugation of *عَدَّ* / *يَعُدُّ* "to count":

| <i>Independent pronoun</i> | <i>Past tense form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| نَحْنُ                     | عَدَدْنَا              | we counted       |
| أَنْتُمْ                   | عَدَدْتُمْ             | you (M) counted  |
| أَنْتُنَّ                  | عَدَدْتُنَّ            | you (F) counted  |
| هُمْ                       | عَدَدُوا               | they (M) counted |
| هُنَّ                      | عَدَدْنَ               | they (F) counted |

### 11.10 PLURAL SUFFIX PRONOUNS: DIRECT OBJECT

#### ضَمَائِرُ الْجَمْعِ الْمُتَّصِلَةُ: الْمَفْعُولُ بِهِ

The plural suffix pronouns are used as direct objects when suffixed to transitive verbs. Let us now examine the suffix pronouns as direct objects of the transitive verb *شَاهَدَ* in the past tense:

| <i>Suffix pronoun</i> | <i>Independent pronoun</i> |
|-----------------------|----------------------------|
| نا                    | نَحْنُ                     |
| كُمْ                  | أَنْتُمْ                   |
| كُنَّ                 | أَنْتُنَّ                  |
| هُمْ                  | هُمْ                       |
| هُنَّ                 | هُنَّ                      |

|                      |                    |
|----------------------|--------------------|
| عُمَرَ شَاهَدَنَا.   | Omar saw us (M/F). |
| عُمَرَ شَاهَدَكُمْ.  | Omar saw you (M).  |
| عُمَرَ شَاهَدَكُنَّ. | Omar saw you (F).  |
| عُمَرَ شَاهَدَهُمْ.  | Omar saw them (M). |
| عُمَرَ شَاهَدَهُنَّ. | Omar saw them (F). |

## 11.11 PAST TENSE NEGATION

Verbs in the past tense are negated by the negative particle **ما** placed immediately in front of the verb. The verb form remains unchanged, as in the following examples:

ما دَرَسَ الطَّالِبُ دَرْسَهُ.

The student did not read his lesson.

ما سَافَرَ الْمُعَلِّمُونَ إِلَى بَيْرُوتَ.

The teacher did not travel to Beirut.

ما كَتَبَتِ الطَّالِبَتَانِ الْوَاجِبَ.

The two students (F) did not write the homework.

ما شَرَبَتِ الْبَنَاتُ الْقَهْوَةَ.

The girls did not drink the coffee.

If the **فَاعِلِ** precedes the verb, **ما** is placed immediately before the verb, as in the following examples:

الطَّالِبَةُ مَا رَجَعَتْ مِنْ بَيْتِهَا.

The student (F) did not return from her house.

الْمُعَلِّمَانِ مَا حَضَرَا الْمُحَاضَرَةَ.

The teachers (M, D) did not attend the lecture.

الْمُوظَّفُونَ مَا شَارَكُوا فِي الْإِحْتِفَالِ.

The employees did not participate in the celebration.

الطَّبِيبَاتُ مَا اسْتَقْبَلْنَ الْمَرْضَى الْيَوْمَ.

The doctors (F, Pl) did not receive patients today.

There is a second negative particle used to negate past tense verbs, namely **لَمْ**. The use of **لَمْ** requires change in the verb that follows it. This negative particle will be presented in detail in Chapter 15.



## CHAPTER 12

# Present tense indicative

## الفِعْلُ الْمُضَارِعُ الْمَرْفُوعُ

The present tense indicative is used to express actions occurring in the present time as statements of fact or opinion. The actions can be a singular occurrence, as in:

يَعْمَلُ ابْنِي واجِبَهُ الْآنَ. My son is doing his homework now.

Or they can be habitual, as in:

يَرْكُضُ عَزِيزٌ كُلَّ صَبَاحٍ قَبْلَ الْمَدْرَسَةِ. Aziz runs every morning before school.

The present tense indicative can also express actions that will happen in the future, particularly the very near future, as in:

تَرْجِعُ الْمُدِيرَةُ غَدًا. The director (F) returns tomorrow.

Other moods of the present tense are covered in Chapter 13 (subjunctive); Chapter 15 (jussive); and Chapter 17 (imperative).

### 12.1 PRESENT TENSE SINGULAR الفِعْلُ الْمُضَارِعُ الْمُفْرَدُ

The present tense of verbs in the singular is indicated by the use of prefixes in the form of consonants followed by vowels. The vowel following the prefix, written above it in the orthography, is either a *fat-Ha* or a *Dhamma*, depending on the verb form, called *وَرْن* or *صِيغَة* in Arabic. The present tense verb form for the feminine singular pronoun أَنْتِ requires a prefix and a suffix. The prefixes (and suffix for the أَنْتِ) for the singular pronouns are represented in the table below:

| <i>Singular pronoun</i> | <i>Suffix</i> | <i>Prefix</i> |
|-------------------------|---------------|---------------|
| أَنَا                   |               | أَ            |
| أَنْتَ                  |               | تَ            |
| أَنْتِ                  | يْنَ          | تَ            |
| هُوَ                    |               | يَ            |
| هِيَ                    |               | تَ            |

Present tense indicative verbs in the singular end with a *Dhamma*. The only exception is the verb form for the pronoun أَنْتِ, which ends with يْنَ.

### 12.1.1 Form I verbs صيغة فَعَلَ

The prefixes in the conjugation of this verb pattern are followed by a *fat-Ha*, which is used throughout the فَعَلَ verbs (Form I). Thus, the conjugation of the verb دَرَسَ “to study” in the present tense looks like the following:

| <i>Singular pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|-------------------------|---------------------------|----------------|
| أَنَا                   | أَدْرُسُ                  | I study        |
| أَنْتَ                  | تَدْرُسُ                  | you (M) study  |
| أَنْتِ                  | تَدْرُسِينَ               | you (F) study  |
| هُوَ                    | يَدْرُسُ                  | he studies     |
| هِيَ                    | تَدْرُسُ                  | she studies    |

In فَعَلَ verbs (Form I) the middle vowel is largely unpredictable. It can be a *fat-Ha*, a *Dhamma*, or a *kasra*. It is difficult to make a definitive rule about which verbs in فَعَلَ form (Form I) take which vowel in their middle, except for one group of verbs. Verbs that have a *kasra* in their middle in the past tense always have a *fat-Ha* in the present tense, as in the following illustrative examples:

|                   |                |
|-------------------|----------------|
| سَمِعَ / يَسْمَعُ | to hear        |
| شَرَبَ / يَشْرَبُ | to drink       |
| عَمِلَ / يَعْمَلُ | to make, to do |

فَهُمْ / يَفْهَمُ to understand  
لَعِبَ / يَلْعَبُ to play

The following may help manage this phenomenon. Schoolchildren in the Arab world are introduced to the past tense of a particular verb for the third person singular pronoun هُوَ when they begin learning verbs in Arabic, and they simultaneously learn the present tense for that verb. For example, they learn the past tense verb هُوَ كَتَبَ “to write; *lit.* he wrote,” and its present form: هُوَ يَكْتُبُ. The middle vowel in the present for the verb كَتَبَ is therefore a *Dhamma*. It must be strongly emphasized that the *Dhamma* is specific in this case to the verb كَتَبَ and some others. Other verbs may have different vowels in their middle. For example, the middle vowel of the verb ذَهَبَ “to go” in the present tense is a *fat-Ha*, i.e. يَذْهَبُ. Therefore, foreign learners, following the tradition practiced by schooled native speakers, are expected to memorize the middle vowel of the past and the present tense of verb forms to be able to use them correctly.

Below is a list of Form I verbs صِيغَةُ فَعَلَ with their meanings, grouped together according to the middle vowel in the present tense:

#### *Dhamma*

أَخَذَ / يَأْخُذُ to take  
أَكَلَ / يَأْكُلُ to eat  
تَرَكَ / يَتْرُكُ to leave s.th., to depart  
حَصَلَ عَلَى / يَحْصُلُ عَلَى to obtain  
حَضَرَ / يَحْضُرُ to attend  
دَرَسَ / يَدْرُسُ to study  
كَتَبَ / يَكْتُبُ to write  
شَكَرَ / يَشْكُرُ to thank  
دَخَلَ / يَدْخُلُ to enter

In conjugating the verb يَأْكُلُ / أَكَلَ “to eat” the *hamza* is maintained on its ‘*alif*’ for all prefixes except for the pronoun أَنَا. The combination of the two *hamzas* in أَأْكُلُ and أَأْخُذُ is replaced by *madda*, as in أَنَا أَكُلُ “I eat” and أَنَا أَخُذُ “I take.”

**Fat-Ha**

|                   |                     |
|-------------------|---------------------|
| ذَهَبَ / يَذْهَبُ | to go               |
| فَعَلَ / يَفْعَلُ | to do               |
| قَرَأَ / يَقْرَأُ | to read             |
| نَهَضَ / يَنْهَضُ | to rise, to wake up |
| سَأَلَ / يَسْأَلُ | to ask, to inquire  |

In writing, the *hamza* of قَرَأَ / يَقْرَأُ “to read” is written above the *’alif* as in أَقْرَأُ “I read” and so on. For the pronoun أَنْتَ “you (F),” the verb form in the present can be written in one of two ways: أَنْتِ تَقْرَأِينَ or أَنْتِ تَقْرَأِينَ “you (F) read.”

**Kasra**

|                   |           |                   |         |
|-------------------|-----------|-------------------|---------|
| جَلَسَ / يَجْلِسُ | to sit    | عَرَفَ / يَعْرِفُ | to know |
| رَجَعَ / يَرْجِعُ | to return | غَسَلَ / يَغْسِلُ | to wash |

**12.1.1.1 Waaw-beginning verbs الأفعال الواوِيَّة**

The initial *waaw* of such verbs in the present tense for the third person singular pronoun هُوَ, i.e. يَوْجِدُ, is dropped. Instead, we obtain a *yaa’* for this pronoun; the correct form is يَجِدُ “he finds.” This *yaa’* is dropped for the other pronouns before the addition of their respective prefixes, as in the table below:

| Independent pronoun | Present tense form | Meaning      |
|---------------------|--------------------|--------------|
| أَنَا               | أَجِدُ             | I find       |
| أَنْتَ              | تَجِدُ             | you (M) find |
| أَنْتِ              | تَجِدِينَ          | you (F) find |
| هُوَ                | يَجِدُ             | he finds     |
| هِيَ                | تَجِدُ             | she finds    |

### 12.1.1.2 Hollow verbs الأفعال الجوفاء

Hollow verbs have a long vowel in their middle in the past tense, namely 'alif'. This 'alif is realized as a *waaw* in the present tense of some verbs; in other verbs it is realized as a *yaa*'. In the following table, we present the conjugation of زَارَ "to visit" in the present tense:

زَارَ / يَزُورُ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَزُورُ                   | I visit        |
| أَنْتَ                     | تَزُورُ                   | you (M) visit  |
| أَنْتِ                     | تَزُورِينَ                | you (F) visit  |
| هُوَ                       | يَزُورُ                   | he visits      |
| هِيَ                       | تَزُورُ                   | she visits     |

By way of comparison, we present below the conjugation of يَنَامُ / نَامَ "to sleep," followed by يَسِيرُ / سَارَ "to walk":

نَامَ / يَنَامُ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَنَامُ                   | I sleep        |
| أَنْتَ                     | تَنَامُ                   | you (M) sleep  |
| أَنْتِ                     | تَنَامِينَ                | you (F) sleep  |
| هُوَ                       | يَنَامُ                   | he sleeps      |
| هِيَ                       | تَنَامُ                   | she sleeps     |

سَارَ / يَسِيرُ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَسِيرُ                   | I walk         |
| أَنْتَ                     | تَسِيرُ                   | you (M) walk   |
| أَنْتِ                     | تَسِيرِينَ                | you (F) walk   |
| هُوَ                       | يَسِيرُ                   | he walks       |
| هِيَ                       | تَسِيرُ                   | she walks      |

### 12.1.1.3 Defective verbs الأفعال المعتلة الآخر

Verbs that end with 'alif maqSuura in the orthography in the past tense exhibit a *yaa*' in their conjugation in the present tense, as in the following for بَنَى / يَبْنِي "to build":

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَبْنِي                   | I build        |
| أَنْتَ                     | تَبْنِي                   | you (M) build  |
| أَنْتِ                     | تَبْنِينَ                 | you (F) build  |
| هُوَ                       | يَبْنِي                   | he builds      |
| هِيَ                       | تَبْنِي                   | she builds     |

An exception to the above is the verb رَأَى / يَرَى "to see, to view, to witness." The present tense for the pronoun هُوَ ends with 'alif maqSuura يَرَى, which is also maintained for the pronouns أَنْتَ، أَنَا and هِيَ. The present tense form for the pronoun أَنْتِ ends with يَنْ. Examine the following:

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَرَى                     | I see          |
| أَنْتَ                     | تَرَى                     | you (M) see    |
| أَنْتِ                     | تَرَيْنَ                  | you (F) see    |
| هُوَ                       | يَرَى                     | he sees        |
| هِيَ                       | تَرَى                     | she sees       |

Verbs that end with regular long *'alif* in the orthography in the past tense have *waaw* in their conjugation in the present tense except for اُنْتُ, as in the following for يَدْعُو / دَعَا “to invite”:

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَدْعُو                   | I invite       |
| أَنْتَ                     | تَدْعُو                   | you (M) invite |
| أَنْتِ                     | تَدْعِينَ                 | you (F) invite |
| هُوَ                       | يَدْعُو                   | he invites     |
| هِيَ                       | تَدْعُو                   | she invites    |

#### 12.1.1.4 Doubled verbs الأفعال المضاعفة

Verbs in this category maintain two identical consonants at their end, which are not separated by a vowel in the present tense. The vowel following the first consonant in some of these verbs can be a *Dhamma* or a *kasra* and, in a few cases, a *fat-Ha*. Examine the conjugation of the verb يَشْكُ / شَكَّ “to doubt” in the table below:

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَشْكُ                    | I doubt        |
| أَنْتَ                     | تَشْكُ                    | you (M) doubt  |
| أَنْتِ                     | تَشْكِينَ                 | you (F) doubt  |
| هُوَ                       | يَشْكُ                    | he doubts      |
| هِيَ                       | تَشْكُ                    | she doubts     |

The only exception in the preceding table is the ending of indicative verbs for the pronoun أَنْتِ “you (F),” which ends with يَنْ.

### 12.1.2 Augmented verbs (Forms II–X) الأفعال المزيّدة

We present below a list of the remaining nine verb forms that were introduced in Chapters 1 and 11. In the heading of each form, we provide its present tense pattern. While *فَعَلَ* Form I verbs generally tend to be unpredictable with respect to their middle vowels, Form II (*فَعَّلَ*)–Form X (*اسْتَفْعَلَ*) verbs are entirely predictable with respect to the vowels that follow the prefixes, and also with respect to their penultimate vowels.

The present tense prefix for the respective pronouns is followed by *Dhamma* in the verb forms *فَعَّلَ* (Form II), *فَاعَلَ* (Form III) and *أَفْعَلَ* (Form IV). In a chart format, the present tense indicative in the singular is as follows:

| Form     | Indicative mood<br>final vowel | Middle consonant<br>vowel | Subject prefix |
|----------|--------------------------------|---------------------------|----------------|
| Form II  | <i>Dhamma</i>                  | <i>kasra</i>              | <i>Dhamma</i>  |
| Form III | <i>Dhamma</i>                  | <i>kasra</i>              | <i>Dhamma</i>  |
| Form IV  | <i>Dhamma</i>                  | <i>kasra</i>              | <i>Dhamma</i>  |

As in *فَعَلَ* (Form I) verbs, the only exception in the preceding table is the ending of indicative verbs for the pronoun أَنْتَ “you (F),” which end with يَنْ.

#### 12.1.2.1 Form II verbs فَعَّلَ / يُفَعِّلُ

Examine the following conjugation of دَرَّسَ / يُدَرِّسُ “to teach, to instruct” in the present tense:

دَرَّسَ

| Independent pronoun | Present tense form | Meaning       |
|---------------------|--------------------|---------------|
| أَنَا               | أُدَرِّسُ          | I teach       |
| أَنْتَ              | تُدَرِّسُ          | you (M) teach |
| أَنْتِ              | تُدَرِّسِينَ       | you (F) teach |
| هُوَ                | يُدَرِّسُ          | he teaches    |
| هِيَ                | تُدَرِّسُ          | she teaches   |



### 12.1.2.2 Form III verbs فاعِل / يُفَاعِلُ

Sample conjugations in the present tense of *شَاهَدَ / يُشَاهِدُ* “to see, to view, to witness” and *نَادَى / يُنَادِي* “to call,” as an example of defective verbs in فاعِل (Form III), are presented below:

#### شَاهَدَ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أُشَاهِدُ                 | I see          |
| أَنْتَ                     | تُشَاهِدُ                 | you (M) see    |
| أَنْتِ                     | تُشَاهِدِينَ              | you (F) see    |
| هُوَ                       | يُشَاهِدُ                 | he sees        |
| هِيَ                       | تُشَاهِدُ                 | she sees       |

#### نَادَى

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أُنَادِي                  | I call         |
| أَنْتَ                     | تُنَادِي                  | you (M) call   |
| أَنْتِ                     | تُنَادِينَ                | you (F) call   |
| هُوَ                       | يُنَادِي                  | he calls       |
| هِيَ                       | تُنَادِي                  | she calls      |

### 12.1.2.3 Form IV verbs أَفْعَلَ / يُفْعِلُ

We provide below sample conjugations of regular augmented, hollow, defective and doubled augmented verbs:

#### أَرْسَلَ

| Independent pronoun | Present tense form | Meaning      |
|---------------------|--------------------|--------------|
| أَنَا               | أَرْسِلُ           | I send       |
| أَنْتَ              | تَرْسِلُ           | you (M) send |
| أَنْتِ              | تَرْسِلِينَ        | you (F) send |
| هُوَ                | يُرسِلُ            | he sends     |
| هِيَ                | تَرْسِلُ           | she sends    |

#### أَجَابَ

| Independent pronoun | Present tense form | Meaning       |
|---------------------|--------------------|---------------|
| أَنَا               | أَجِيبُ            | I reply       |
| أَنْتَ              | تَجِيبُ            | you (M) reply |
| أَنْتِ              | تَجِيبِينَ         | you (F) reply |
| هُوَ                | يُجِيبُ            | he replies    |
| هِيَ                | تَجِيبُ            | she replies   |

#### أَعْطَى

| Independent pronoun | Present tense form | Meaning      |
|---------------------|--------------------|--------------|
| أَنَا               | أَعْطِي            | I give       |
| أَنْتَ              | تَعْطِي            | you (M) give |
| أَنْتِ              | تَعْطِينَ          | you (F) give |
| هُوَ                | يُعْطِي            | he gives     |
| هِيَ                | تَعْطِي            | she gives    |

أَتَمَّ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَتَمُّ                   | I finish       |
| أَنْتَ                     | تَتَمُّ                   | you (M) finish |
| أَنْتِ                     | تَتَمِينَ                 | you (F) finish |
| هُوَ                       | يَتَمُّ                   | he finishes    |
| هِيَ                       | تَتَمُّ                   | she finishes   |

The present tense prefix for the respective pronouns is followed by *Dhamma* in the verb forms فَعَّلَ (Form II), فَاعَلَ (Form III) and أَفْعَلَ (Form IV). The only exception is the ending of the indicative verb for the dual pronoun نَحْنُ, which ends with a *Dhamma*.

The present tense prefix for the respective pronouns is followed by a *fat-Ha* in the augmented verb forms تَفَعَّلَ (Form V), تَفَاعَلَ (Form VI), اِنْفَعَلَ (Form VII), اِفْتَعَلَ (Form VIII), اِفْعَلَ (Form IX), and, finally, اِسْتَفْعَلَ (Form X).

| <i>Form</i> | <i>Indicative mood<br/>final vowel</i> | <i>Middle consonant<br/>vowel</i> | <i>Subject prefix</i> |
|-------------|----------------------------------------|-----------------------------------|-----------------------|
| Form V      | <i>Dhamma</i>                          | <i>fat-Ha</i>                     | <i>fat-Ha</i>         |
| Form VI     | <i>Dhamma</i>                          | <i>fat-Ha</i>                     | <i>fat-Ha</i>         |
| Form VII    | <i>Dhamma</i>                          | <i>fat-Ha</i>                     | <i>fat-Ha</i>         |
| Form VIII   | <i>Dhamma</i>                          | <i>fat-Ha</i>                     | <i>fat-Ha</i>         |
| Form IX     | <i>Dhamma</i>                          | <i>fat-Ha</i>                     | <i>fat-Ha</i>         |
| Form X      | <i>Dhamma</i>                          | <i>fat-Ha</i>                     | <i>fat-Ha</i>         |

#### 12.1.2.4 Form V verbs تَفَعَّلَ / يَتَفَعَّلُ

We provide below sample conjugations of verbs in this category. A sample of defective verbs in this pattern is also provided:

## تَكَلَّمَ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَتَكَلَّمُ               | I speak        |
| أَنْتَ                     | تَتَكَلَّمُ               | you (M) speak  |
| أَنْتِ                     | تَتَكَلَّمِينَ            | you (F) speak  |
| هُوَ                       | يَتَكَلَّمُ               | he speaks      |
| هِيَ                       | تَتَكَلَّمُ               | she speaks     |

## تَبَنَّى / يَتَبَنَّى

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>    |
|----------------------------|---------------------------|-------------------|
| أَنَا                      | أَتَبَنَّى                | I adopt (an idea) |
| أَنْتَ                     | تَتَبَنَّى                | you (M) adopt     |
| أَنْتِ                     | تَتَبَنَّى                | you (F) adopt     |
| هُوَ                       | يَتَبَنَّى                | he adopts         |
| هِيَ                       | تَتَبَنَّى                | she adopts        |

## 12.1.2.5 Form VI verbs تَفَاعَلَ / يَتَفَاعَلُ

A sample conjugation of تَفَاعَلَ / يَتَفَاعَلُ (Form VI) in addition to defective verbs in this category is provided below:

## تَقَابَلَ مَعَ / يَتَقَابَلُ مَعَ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَتَقَابَلُ مَعَ          | I meet         |
| أَنْتَ                     | تَتَقَابَلُ مَعَ          | you (M) meet   |
| أَنْتِ                     | تَتَقَابَلِينَ مَعَ       | you (F) meet   |
| هُوَ                       | يَتَقَابَلُ مَعَ          | he meets       |
| هِيَ                       | تَتَقَابَلُ مَعَ          | she meets      |

## تَدَاوَى / يَتَدَاوَى

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>            |
|----------------------------|---------------------------|---------------------------|
| أَنَا                      | أَتَدَاوَى                | I receive treatment       |
| أَنْتَ                     | تَتَدَاوَى                | you (M) receive treatment |
| أَنْتِ                     | تَتَدَاوَيْنَ             | you (F) receive treatment |
| هُوَ                       | يَتَدَاوَى                | he receives treatment     |
| هِيَ                       | تَتَدَاوَى                | she receives treatment    |

## 12.1.2.6 Form VII verbs اِنْفَعَلَ / يَنْفَعِلُ

A sample of conjugations of various verbs in اِنْفَعَلَ / يَنْفَعِلُ (Form VII) and its various subcategories of hollow, defective, and doubled follows:

## اِنْسَحَبَ / يَنْسَحِبُ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>   |
|----------------------------|---------------------------|------------------|
| أَنَا                      | أَنْسَحِبُ                | I withdraw       |
| أَنْتَ                     | تَنْسَحِبُ                | you (M) withdraw |
| أَنْتِ                     | تَنْسَحِبِينَ             | you (F) withdraw |
| هُوَ                       | يَنْسَحِبُ                | he withdraws     |
| هِيَ                       | تَنْسَحِبُ                | she withdraws    |

## اِنْقَادَ / يَنْقَادُ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>  |
|----------------------------|---------------------------|-----------------|
| أَنَا                      | أَنْقَادُ                 | I get led       |
| أَنْتَ                     | تَنْقَادُ                 | you (M) get led |
| أَنْتِ                     | تَنْقَادِينَ              | you (F) get led |
| هُوَ                       | يَنْقَادُ                 | he gets led     |
| هِيَ                       | تَنْقَادُ                 | she gets led    |

## اِنْدَعَى / يَنْدَعِي

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>      |
|----------------------------|---------------------------|---------------------|
| أَنَا                      | أَنْدَعِي                 | I get invited       |
| أَنْتَ                     | تَنْدَعِي                 | you (M) get invited |
| أَنْتِ                     | تَنْدَعِينَ               | you (F) get invited |
| هُوَ                       | يَنْدَعِي                 | he gets invited     |
| هِيَ                       | تَنْدَعِي                 | she gets invited    |

## اِنْبَلَّ / يَنْبَلُّ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>  |
|----------------------------|---------------------------|-----------------|
| أَنَا                      | أَنْبَلُّ                 | I get wet       |
| أَنْتَ                     | تَنْبَلُّ                 | you (M) get wet |
| أَنْتِ                     | تَنْبَلِينَ               | you (F) get wet |
| هُوَ                       | يَنْبَلُّ                 | he gets wet     |
| هِيَ                       | تَنْبَلُّ                 | she gets wet    |

## 12.1.2.7 Form VIII verbs اِفْتَعَلَ / يَفْتَعِلُ

A sample conjugation of اِفْتَعَلَ / يَفْتَعِلُ (Form VIII) and its various subcategories of hollow, doubled, and defective verbs is provided below:

## اِسْتَمَعَ / يَسْتَمِعُ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَسْتَمِعُ                | I listen       |
| أَنْتَ                     | تَسْتَمِعُ                | you (M) listen |
| أَنْتِ                     | تَسْتَمِعِينَ             | you (F) listen |
| هُوَ                       | يَسْتَمِعُ                | he listens     |
| هِيَ                       | تَسْتَمِعُ                | she listens    |

## إِغْتَادَ / يَغْتَادُ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>      |
|----------------------------|---------------------------|---------------------|
| أَنَا                      | أَغْتَادُ                 | I get used to       |
| أَنْتَ                     | تَغْتَادُ                 | you (M) get used to |
| أَنْتِ                     | تَغْتَادِينَ              | you (F) get used to |
| هُوَ                       | يَغْتَادُ                 | he gets used to     |
| هِيَ                       | تَغْتَادُ                 | she gets used to    |

## إِحْتَلَّ / يَحْتَلُّ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|----------------------------|---------------------------|----------------|
| أَنَا                      | أَحْتَلُّ                 | I occupy       |
| أَنْتَ                     | تَحْتَلُّ                 | you (M) occupy |
| أَنْتِ                     | تَحْتَلِينَ               | you (F) occupy |
| هُوَ                       | يَحْتَلُّ                 | he occupies    |
| هِيَ                       | تَحْتَلُّ                 | she occupies   |

## إِرْتَوَى / يَرْتَوِي

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>           |
|----------------------------|---------------------------|--------------------------|
| أَنَا                      | أَرْتَوِي                 | I get enough water       |
| أَنْتَ                     | تَرْتَوِي                 | you (M) get enough water |
| أَنْتِ                     | تَرْتَوِينَ               | you (F) get enough water |
| هُوَ                       | يَرْتَوِي                 | he gets enough water     |
| هِيَ                       | تَرْتَوِي                 | she gets enough water    |

### 12.1.2.8 Form IX verbs اِفْعَلَّ / يَفْعَلُّ

A sample conjugation of اِفْعَلَّ / يَفْعَلُّ (Form IX) is provided below. Recall that verbs in this category often express colors and/or physical defects:

#### اِصْفَرَّ / يَصْفَرُّ

| Independent pronoun | Present tense form | Meaning             |
|---------------------|--------------------|---------------------|
| أَنَا               | أَصْفَرُّ          | I turn yellow       |
| أَنْتَ              | تَصْفَرُّ          | you (M) turn yellow |
| أَنْتِ              | تَصْفَرِينَ        | you (F) turn yellow |
| هُوَ                | يَصْفَرُّ          | he turns yellow     |
| هِيَ                | تَصْفَرُّ          | she turns yellow    |

#### اِعْوَجَّ / يَعْوَجُّ

| Independent pronoun | Present tense form | Meaning      |
|---------------------|--------------------|--------------|
| أَنَا               | أَعْوَجُّ          | I bend       |
| أَنْتَ              | تَعْوَجُّ          | you (M) bend |
| أَنْتِ              | تَعْوَجِينَ        | you (F) bend |
| هُوَ                | يَعْوَجُّ          | he bends     |
| هِيَ                | تَعْوَجُّ          | she bends    |



### 12.1.2.9 Form X verbs اِسْتَفْعَلَ / يَسْتَفْعِلُ

A sample conjugation of اِسْتَفْعَلَ / يَسْتَفْعِلُ (Form X) and its various subcategories derived from hollow, defective, and doubled follows:

#### اِسْتَقْبَلَ / يَسْتَقْبِلُ

| Independent pronoun | Present tense form | Meaning         |
|---------------------|--------------------|-----------------|
| أَنَا               | أَسْتَقْبِلُ       | I receive       |
| أَنْتَ              | تَسْتَقْبِلُ       | you (M) receive |
| أَنْتِ              | تَسْتَقْبِلِينَ    | you (F) receive |
| هُوَ                | يَسْتَقْبِلُ       | he receives     |
| هِيَ                | تَسْتَقْبِلُ       | she receives    |

#### اِسْتَرَاخَ / يَسْتَرِيحُ

| Independent pronoun | Present tense form | Meaning      |
|---------------------|--------------------|--------------|
| أَنَا               | أَسْتَرِيحُ        | I rest       |
| أَنْتَ              | تَسْتَرِيحُ        | you (M) rest |
| أَنْتِ              | تَسْتَرِيحِينَ     | you (F) rest |
| هُوَ                | يَسْتَرِيحُ        | he rests     |
| هِيَ                | تَسْتَرِيحُ        | she rests    |

#### اِسْتَثْنَى / يَسْتَثْنِي

| Independent pronoun | Present tense form | Meaning         |
|---------------------|--------------------|-----------------|
| أَنَا               | أَسْتَثْنِي        | I exclude       |
| أَنْتَ              | تَسْتَثْنِي        | you (M) exclude |
| أَنْتِ              | تَسْتَثْنِينَ      | you (F) exclude |
| هُوَ                | يَسْتَثْنِي        | he excludes     |
| هِيَ                | تَسْتَثْنِي        | she excludes    |

إِسْتَعَدَّ / يَسْتَعِدُّ

| <i>Independent pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>  |
|----------------------------|---------------------------|-----------------|
| أَنَا                      | أَسْتَعِدُّ               | I prepare       |
| أَنْتَ                     | تَسْتَعِدُّ               | you (M) prepare |
| أَنْتِ                     | تَسْتَعِدِّينَ            | you (F) prepare |
| هُوَ                       | يَسْتَعِدُّ               | he prepares     |
| هِيَ                       | تَسْتَعِدُّ               | she prepares    |

## 12.2 PRESENT TENSE DUAL الْفِعْلُ الْمُضَارِعُ الْمُثْنَى

Verbs in the present tense for the different pronouns in the dual have prefixes and suffixes attached to them to indicate the person involved in the act. There is no dual pronoun form for the first person. Instead, the plural pronoun نَحْنُ and its prefixes are used to represent the plural. We list below the prefixes and suffixes for the different pronouns that are used in the conjugation of the present tense in the dual.

| <i>Independent dual pronoun</i> | <i>Suffix</i> | <i>Prefix</i> |
|---------------------------------|---------------|---------------|
| نَحْنُ                          |               | نـ            |
| أَنْتُمَا (M)                   | انِ           | تـ            |
| أَنْتُمَا (F)                   | انِ           | تـ            |
| هُمَا (M)                       | انِ           | يـ            |
| هُمَا (F)                       | انِ           | تـ            |

The only exception is the ending of indicative verbs for the pronoun نَحْنُ, which ends with a *Dhamma* for all categories of tri-consonantal verbs except defective verbs ending with either a *yaa'* or *waaw*.

The vowels following these prefixes are the same as those presented in the singular section above. Form I verbs always have a *fat-Ha*; Forms II, III and IV have a *Dhamma*. Forms V, VI, VII, VIII, IX and X have a *fat-Ha*. Examine the conjugation of the verb شَرِبَ / يَشْرَبُ “to drink” in the following table:

| <i>Independent dual pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>    |
|---------------------------------|---------------------------|-------------------|
| نَحْنُ                          | نَشْرَبُ                  | we (M/F, D) drink |
| أَنْتُمَا                       | تَشْرَبَانِ               | you (M, D) drink  |
| أَنْتُمَا                       | تَشْرَبَانِ               | you (F, D) drink  |
| هُمَا                           | يَشْرَبَانِ               | they (M, D) drink |
| هُمَا                           | تَشْرَبَانِ               | they (F, D) drink |

### 12.2.1 Hollow verbs الأفعال الجوفاء

Hollow verbs maintain their middle vowel in the present tense. If the middle vowel is a *yaa'* in the present tense verb for هُوَ, this *yaa'* is maintained throughout the paradigm, as in the following example of the verb يَسِيرُ سَارَ / “to walk, to run”:

| <i>Independent dual pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>   |
|---------------------------------|---------------------------|------------------|
| نَحْنُ                          | نَسِيرُ                   | we (M/F, D) walk |
| أَنْتُمَا                       | تَسِيرَانِ                | you (M, D) walk  |
| أَنْتُمَا                       | تَسِيرَانِ                | you (F, D) walk  |
| هُمَا                           | يَسِيرَانِ                | they (M, D) walk |
| هُمَا                           | تَسِيرَانِ                | they (F, D) walk |

On the other hand, if the middle vowel is a *waaw* in the present tense verb for هُوَ, this *waaw* is maintained throughout the paradigm, as in the following example of the verb يَزُورُ زَارَ / “to visit”:

| <i>Independent dual pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>    |
|---------------------------------|---------------------------|-------------------|
| نَحْنُ                          | نَزُورُ                   | we (M/F, D) visit |
| أَنْتُمَا                       | تَزُورَانِ                | you (M, D) visit  |
| أَنْتُمَا                       | تَزُورَانِ                | you (F, D) visit  |
| هُمَا                           | يَزُورَانِ                | they (M, D) visit |
| هُمَا                           | تَزُورَانِ                | they (F, D) visit |

If the middle vowel is an *'alif* in the present tense verb for هُوَ, this *'alif* is maintained throughout the paradigm, as in the following example of the verb “to sleep”: نَامَ / يَنَامُ

| <i>Independent dual pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>    |
|---------------------------------|---------------------------|-------------------|
| نَحْنُ                          | نَنَامُ                   | we (M/F, D) sleep |
| أَنْتَ                          | تَنَامَانِ                | you (M, D) sleep  |
| أَنْتِ                          | تَنَامَانِ                | you (F, D) sleep  |
| هُمَا                           | يَنَامَانِ                | they (M, D) sleep |
| هُمَا                           | تَنَامَانِ                | they (F, D) sleep |

### 12.2.2 Defective verbs الأفعال المُعْتَلَّة الآخر

Defective verbs that end with *yaa'* in their present tense such as شَوَى / يَشْوِي “to grill, roast” maintain the final *yaa'* in the present tense, as illustrated in the following table:

| <i>Independent dual pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>    |
|---------------------------------|---------------------------|-------------------|
| نَحْنُ                          | نَشْوِي                   | we (M/F, D) grill |
| أَنْتَ                          | تَشْوِيَانِ               | you (M, D) grill  |
| أَنْتِ                          | تَشْوِيَانِ               | you (F, D) grill  |
| هُمَا                           | يَشْوِيَانِ               | they (M, D) grill |
| هُمَا                           | تَشْوِيَانِ               | they (F, D) grill |

On the other hand, verbs containing a regular long *'alif* in the orthography and a *waaw* in their present tense, as in *يَدْعُو* / *دَعَا* “to invite,” maintain the final *waaw* in the present tense, as illustrated in the following table:

| <i>Independent dual pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>     |
|---------------------------------|---------------------------|--------------------|
| نَحْنُ                          | نَدْعُو                   | we (M/F, D) invite |
| أَنْتُمَا                       | تَدْعُوَانِ               | you (M, D) invite  |
| أَنْتُمَا                       | تَدْعُوَانِ               | you (F, D) invite  |
| هُمَا                           | يَدْعُوَانِ               | they (M, D) invite |
| هُمَا                           | تَدْعُوَانِ               | they (F, D) invite |

### 12.2.3 Doubled verbs الأفعال المضعَّفة

When conjugating doubled verbs (الأفعال المضعَّفة) in the present tense, the geminated consonants remain in their geminated form.

As noted previously, the middle vowel in some of these verbs is sometimes a *Dhamma*, as in *يَمُرُّ* / *مَرَّ* “to pass through”; at other times it is a *kasra*, as in *يَقِلُّ* / *قَلَّ* “to become less, few,” or a *fat-Ha*, as in *يَظَلُّ* / *ظَلَّ* “to remain.” Examine the conjugation of the verb *يَمُرُّ* / *مَرَّ* “to pass through” in the following table:

| <i>Independent dual pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>           |
|---------------------------------|---------------------------|--------------------------|
| نَحْنُ                          | نَمُرُّ                   | we (M/F, D) pass through |
| أَنْتُمَا                       | تَمُرَّانِ                | you (M, D) pass through  |
| أَنْتُمَا                       | تَمُرَّانِ                | you (F, D) pass through  |
| هُمَا                           | يَمُرَّانِ                | they (M, D) pass through |
| هُمَا                           | تَمُرَّانِ                | they (F, D) pass through |

## 12.3 PRESENT TENSE PLURAL الفعل المضارع الجمع

Verbs are conjugated in the plural in the present tense by attaching prefixes that represent the person involved in the action. In addition, suffixes are

attached to the end of the verb form for all pronouns except نَحْنُ, as in the table below:

| Independent plural pronoun | Suffix | Prefix |
|----------------------------|--------|--------|
| نَحْنُ (M/F)               |        | نـ     |
| أَنْتُمْ (M)               | وَنَ   | تـ     |
| أَنْتُنَّ (F)              | نَ     | تـ     |
| هُمْ (M)                   | وَنَ   | يـ     |
| هُنَّ (F)                  | نَ     | يـ     |

The only exception is the ending of indicative verbs for the pronoun نَحْنُ, which ends with a *Dhamma* for all categories of verbs except defective verbs that end with either a *yaa'* or *waaw*. Examine the conjugation of the verb شَرِبَ “to drink” in the present tense in the plural in the following table:

### 12.3.1 Form I فَعَلَ verbs

شَرِبَ / يَشْرَبُ

| Independent plural pronoun | Present tense form | Meaning        |
|----------------------------|--------------------|----------------|
| نَحْنُ                     | نَشْرَبُ           | we (M/F) drink |
| أَنْتُمْ                   | تَشْرَبُونَ        | you (M) drink  |
| أَنْتُنَّ                  | تَشْرَبْنَ         | you (F) drink  |
| هُمْ                       | يَشْرَبُونَ        | they (M) drink |
| هُنَّ                      | يَشْرَبْنَ         | they (F) drink |

The present tense prefixes of the preceding verb are always followed by a *fat-Ha*. This rule applies to Form V verbs, صَيَّغَ تَفَعَّلَ, Form VI verbs, صَيَّغَ تَفَاعَلَ, Form VII verbs, صَيَّغَ اِنْفَعَلَ, Form VIII verbs, صَيَّغَ اِفْتَعَلَ, Form IX verbs, صَيَّغَ اِفْعَلَّ, and, finally, Form X verbs, صَيَّغَ اِسْتَفْعَلَ, as we shall see below.

### 12.3.1.1 Hollow verbs الأفعال الجوفاء

In the conjugation of hollow verbs, the middle vowel is shortened when the suffix begins with a consonant. This applies to the suffixes for أَنْتُمْ “you (F)” and هُنَّ “they (F).” The vowel following the prefix is always a *fat-Ha*, as in the following examples:

سَارَ / يَسِيرُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|-----------------------------------|---------------------------|----------------|
| نَحْنُ                            | نَسِيرُ                   | we (M/F) walk  |
| أَنْتُمْ                          | تَسِيرُونَ                | you (M) walk   |
| أَنْتُنَّ                         | تَسِرْنَ                  | you (F) walk   |
| هُمْ                              | يَسِيرُونَ                | they (M) walk  |
| هُنَّ                             | يَسِرْنَ                  | they (F) walk  |

عَادَ / يَعُودُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>  |
|-----------------------------------|---------------------------|-----------------|
| نَحْنُ                            | نَعُودُ                   | we (M/F) return |
| أَنْتُمْ                          | تَعُودُونَ                | you (M) return  |
| أَنْتُنَّ                         | تَعُدْنَ                  | you (F) return  |
| هُمْ                              | يَعُودُونَ                | they (M) return |
| هُنَّ                             | يَعُدْنَ                  | they (F) return |

نَامَ / يَنَامُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|-----------------------------------|---------------------------|----------------|
| نَحْنُ                            | نَنَامُ                   | we (M/F) sleep |
| أَنْتُمْ                          | تَنَامُونَ                | you (M) sleep  |
| أَنْتُنَّ                         | تَنَمْنَ                  | you (F) sleep  |
| هُمْ                              | يَنَامُونَ                | they (M) sleep |
| هُنَّ                             | يَنَمْنَ                  | they (F) sleep |

### 12.3.1.2 Defective verbs الأفعال المُعْتَلَّة الآخر

Defective verbs whose present tense ends with *yaa'*, such as شَوَى / يَشْوِي “to grill, roast,” or *waaw*, as in دَعَا / يَدْعُو “to invite,” show some change in the conjugation in the present tense for some pronouns.

In verbs ending with *yaa'* such as شَوَى / يَشْوِي “to grill, roast,” for example, for the pronouns أَنْتُمْ and هُمْ the *yaa'* is dropped, a *waaw* is called up, and the plural suffix وَنَ is added. In other words, the present tense of defective verbs for the pronouns أَنْتُمْ and هُمْ is represented in the orthography with two *waaws*.

For the pronouns أَنْتَنَ and هُنَّ the *yaa'* is maintained in the singular, and is followed by a *nuun*. Examine the conjugation of شَوَى / يَشْوِي in the following table:

شَوَى / يَشْوِي

| Independent plural pronoun | Present tense form | Meaning        |
|----------------------------|--------------------|----------------|
| نَحْنُ                     | نَشْوِي            | we (M/F) grill |
| أَنْتُمْ                   | تَشْوَوْنَ         | you (M) grill  |
| أَنْتَنَ                   | تَشْوِينَ          | you (F) grill  |
| هُمْ                       | يَشْوَوْنَ         | they (M) grill |
| هُنَّ                      | يَشْوِينَ          | they (F) grill |

In verbs ending with a *waaw*, such as دَعَا / يَدْعُو “to invite,” for example, for the pronouns أَنْتُمْ and هُمْ the *waaw* in the singular verb is dropped before attaching the plural suffix وَنَ. In other words, the present tense of defective verbs for the pronouns أَنْتُمْ and هُمْ is written with one *waaw*. For the pronouns أَنْتَنَ and هُنَّ the original *waaw* in the singular is maintained, followed by the suffix نَ as illustrated in the table above. Now examine the conjugation of دَعَا / يَدْعُو “to invite” in the following table:



دعا / يدعو

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>  |
|-----------------------------------|---------------------------|-----------------|
| نَحْنُ                            | نَدْعُو                   | we (M/F) invite |
| أَنْتُمْ                          | تَدْعُونَ                 | you (M) invite  |
| أَنْتُنَّ                         | تَدْعُونَ                 | you (F) invite  |
| هُمْ                              | يَدْعُونَ                 | they (M) invite |
| هُنَّ                             | يَدْعِينَ                 | they (F) invite |

### 12.3.1.3 Doubled verbs الأفعال المضاعفة

When conjugating doubled verbs (الأفعال المضاعفة) such as مَرَّ / يَمُرُّ “to pass” in the present tense, geminated consonants (the doubled consonants marked by a *shadda* in the orthography) remain in their geminated form when the suffix begins with a vowel. This applies to the pronouns أَنْتُمْ, نَحْنُ, and هُمْ as in the table below.

When the suffix begins with a consonant, e.g. نَ, the geminated consonants must be separated by a vowel. This is to prevent the clustering of three consonants. The separation of the geminated consonants, only applies to the pronouns أَنْتُنَّ and هُنَّ.

As noted previously, the middle vowel in some of these verbs is sometimes a *Dhamma*, as in مَرَّ / يَمُرُّ “to pass through”; in other verbs it is a *kasra*, as in ظَلَّ / يَظِلُّ “to become less, few,” or a *fat-Ha*, as in ظَلَّ / يَظُلُّ “to remain.” In the majority of verbs the middle vowel is a *Dhamma*. Examine the conjugation of the verb مَرَّ / يَمُرُّ “to pass” in the following table:

مَرَّ / يَمُرُّ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>        |
|-----------------------------------|---------------------------|-----------------------|
| نَحْنُ                            | نَمُرُّ                   | we (M/F) pass through |
| أَنْتُمْ                          | تَمُرُّونَ                | you (M) pass through  |
| أَنْتُنَّ                         | تَمُرُّونَ                | you (F) pass through  |
| هُمْ                              | يَمُرُّونَ                | they (M) pass through |
| هُنَّ                             | يَمُرُّونَ                | they (F) pass through |

We turn now to present the conjugation of the present tense indicative of various verb forms in the plural:

### 12.3.2 Form V verbs تَفَعَّلَ

تَكَلَّمَ / يَتَكَلَّمُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|-----------------------------------|---------------------------|----------------|
| نَحْنُ                            | تَكَلَّمْنَا              | we (M/F) speak |
| أَنْتُمْ                          | تَكَلَّمْتُمْ             | you (M) speak  |
| أَنْتُنَّ                         | تَكَلَّمْتُنَّ            | you (F) speak  |
| هُمْ                              | يَتَكَلَّمُونَ            | they (M) speak |
| هُنَّ                             | يَتَكَلَّمْنَ             | they (F) speak |

### 12.3.3 Form VI verbs تَفَاعَلَ

تَعَاوَنَ / يَتَعَاوَنُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>         |
|-----------------------------------|---------------------------|------------------------|
| نَحْنُ                            | نَتَعَاوَنُ               | we (M/F) cooperate     |
| أَنْتُمْ                          | تَتَعَاوَنُونَ            | you (M) cooperate      |
| أَنْتُنَّ                         | تَتَعَاوَنَنَّ            | you (F) cooperate      |
| هُمْ                              | يَتَعَاوَنُونَ            | they (M) cooperate     |
| هُنَّ                             | يَتَعَاوَنَنَّ            | they (F, Pl) cooperate |

## 12.3.4 Form VII verbs اَنْسَحَبَ

اَنْسَحَبَ / يَنْسَحِبُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>    |
|-----------------------------------|---------------------------|-------------------|
| نَحْنُ                            | نَنْسَحِبُ                | we (M/F) withdraw |
| أَنْتُمْ                          | تَنْسَحِبُونَ             | you (M) withdraw  |
| أَنْتُنَّ                         | تَنْسَحِبِينَ             | you (F) withdraw  |
| هُمْ                              | يَنْسَحِبُونَ             | they (M) withdraw |
| هُنَّ                             | يَنْسَحِبِينَ             | they (F) withdraw |

## 12.3.5 Form VIII verbs اِحتَفَلَ

اِحتَفَلَ / يَحْتَفِلُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>     |
|-----------------------------------|---------------------------|--------------------|
| نَحْنُ                            | نَحْتَفِلُ                | we (M/F) celebrate |
| أَنْتُمْ                          | تَحْتَفِلُونَ             | you (M) celebrate  |
| أَنْتُنَّ                         | تَحْتَفِلْنَ              | you (F) celebrate  |
| هُمْ                              | يَحْتَفِلُونَ             | they (M) celebrate |
| هُنَّ                             | يَحْتَفِلْنَ              | they (F) celebrate |

## 12.3.6 Form IX verbs اِفْعَلَ

اِفْعَلَ / يَحْمَرُّ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i>    |
|-----------------------------------|---------------------------|-------------------|
| نَحْنُ                            | نَحْمَرُّ                 | we (M/F) turn red |
| أَنْتُمْ                          | تَحْمَرُونَ               | you (M) turn red  |
| أَنْتُنَّ                         | تَحْمَرْنَ                | you (F) turn red  |
| هُمْ                              | يَحْمَرُونَ               | they (M) turn red |
| هُنَّ                             | يَحْمَرْنَ                | they (F) turn red |

### 12.3.7 Form X verbs اِسْتَقْبَلَ

اِسْتَقْبَلَ / يَسْتَقْبِلُ

| Independent plural pronoun | Present tense form | Meaning          |
|----------------------------|--------------------|------------------|
| نَحْنُ                     | نَسْتَقْبِلُ       | we (M/F) receive |
| أَنْتُمْ                   | تَسْتَقْبِلُونَ    | you (M) receive  |
| أَنْتُنَّ                  | تَسْتَقْبِلْنَ     | you (F) receive  |
| هُمْ                       | يَسْتَقْبِلُونَ    | they (M) receive |
| هُنَّ                      | يَسْتَقْبِلْنَ     | they (F) receive |

On the other hand, in the following verb patterns a *Dhamma* must be used after the prefix, and a *kasra* following the penultimate consonant: فَعَّلَ / يُفَعِّلُ (Form II), يُفَاعِلُ / فَاعَلَ (Form III), and أَفْعَلَ / يُفْعِلُ (Form IV). The conjugation of examples of verbs in these patterns in the plural present tense is provided below:

دَرَسَ / يُدَرِّسُ

| Independent plural pronoun | Present tense form | Meaning        |
|----------------------------|--------------------|----------------|
| نَحْنُ                     | نُدَرِّسُ          | we (M/F) teach |
| أَنْتُمْ                   | تُدَرِّسُونَ       | you (M) teach  |
| أَنْتُنَّ                  | تُدَرِّسْنَ        | you (F) teach  |
| هُمْ                       | يُدَرِّسُونَ       | they (M) teach |
| هُنَّ                      | يُدَرِّسْنَ        | they (F) teach |

شَاهَدَ / يُشَاهِدُ

| Independent plural pronoun | Present tense form | Meaning      |
|----------------------------|--------------------|--------------|
| نَحْنُ                     | نُشَاهِدُ          | we (M/F) see |
| أَنْتُمْ                   | تُشَاهِدُونَ       | you (M) see  |
| أَنْتُنَّ                  | تُشَاهِدْنَ        | you (F) see  |
| هُمْ                       | يُشَاهِدُونَ       | they (M) see |
| هُنَّ                      | يُشَاهِدْنَ        | they (F) see |

أَرْسَلَ / يُرْسِلُ

| <i>Independent plural pronoun</i> | <i>Present tense form</i> | <i>Meaning</i> |
|-----------------------------------|---------------------------|----------------|
| نَحْنُ                            | نُرْسِلُ                  | we (M/F) send  |
| أَنْتُمْ                          | تُرْسِلُونَ               | you (M) send   |
| أَنْتُنَّ                         | تُرْسِلْنَ                | you (F) send   |
| هُمْ                              | يُرْسِلُونَ               | they (M) send  |
| هُنَّ                             | يُرْسِلْنَ                | they (F) send  |

## 12.4 PRESENT TENSE NEGATION نفي المضارع «لا»

Verbs in the present tense in the singular, dual and plural are negated by the use of لا placed immediately in front of the verb. The verb remains unchanged, as in the examples below:

يَذْهَبُ الطَّالِبُ إِلَى الْجَامِعَةِ.

The student (M) goes to the university.

لَا يَذْهَبُ الطَّالِبُ إِلَى الْجَامِعَةِ.

The student (M) does not go to the university.

يُدْرِّسُ الْمُعَلِّمَانِ الْعَرَبِيَّةَ.

The teachers (M, D) teach Arabic.

لَا يُدْرِّسُ الْمُعَلِّمَانِ الْعَرَبِيَّةَ.

The teachers (M, D) do not teach Arabic.

يَجْتَمِعُ الْمُوظَّفُونَ فِي مَكْتَبِ الْمُدِيرِ.

The employees (M, Pl) meet in the director's office.

لَا يَجْتَمِعُ الْمُوظَّفُونَ فِي مَكْتَبِ الْمُدِيرِ.

The employees (M, Pl) do not meet in the director's office.

تُكْمِلُ الْمُعَلِّمَاتُ التَّدْرِيسَ الْيَوْمَ.

The teachers (F, Pl) finish teaching today.

لَا تُكْمِلُ الْمُعَلِّمَاتُ التَّدْرِيسَ الْيَوْمَ.

The teachers (F, Pl) do not finish teaching today.

## CHAPTER 13

# Present tense subjunctive

## الفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ

When a verb in a main clause expresses a wish, doubt, desire, fear, obligation, etc. the verb in the subordinate clause takes the subjunctive mood. This situation applies in the context of certain elements called **أَدَوَاتُ النَّصْبِ** “subjunctive particles,” which include **لِـ / كَيَّ / حَتَّى** and **لِكَيَّ**, all meaning “so that” or “in order to,” and express desire, reason, or a goal. Other subjunctive particles include **أَنَّ** “so that” and the negative particle **لَنْ**. These particles must be immediately followed by a verb in the subjunctive. The difference between a verb in the present indicative and a verb in the subjunctive is a matter of their endings. A verb that undergoes this change is called **فِعْلٌ مَنْصُوبٌ** “subjunctive verb.” A list of verbs that trigger the subjunctive is included in this chapter. Note that the verb in the main clause may be in the past, present or future tense.

### 13.1 SINGULAR SUBJUNCTIVE VERBS

#### الفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ - الْمُفْرَدُ

Indicative present tense verbs in the singular always end with a *Dhamma* except in the verb form for the feminine pronoun **أَنْتِ** “you (F),” which ends with *-iina* **يِنَّ**. However, when such verbs follow any of the subjunctive particles the *Dhamma* at the end must change to a *fat-Ha*. The suffix *-iina* **يِنَّ** for **أَنْتِ** changes into *-ii* **يِ**. In other words, the *nuun* must be dropped. These subjunctive particles are presented in some detail below:

#### 13.1.1 **لِـ / كَيَّ / حَتَّى** “in order to,” “for the purpose of”

These particles must be followed immediately by a verb in the subjunctive mood. All forms of singular verbs in this mood end with a *fat-Ha* except the verb form for the pronoun **أَنْتِ**, which results in the dropping of the *nuun* **نَ**.

These four particles are always used in response to the question لِمَاذَا “why? what for?” or لِأَيِّ سَبَبٍ “for what reason?” Examine the sentences below:

لِمَاذَا ذَهَبَ الطَّالِبُ إِلَى الْمَكْتَبَةِ؟  
Why did the student go to the library?

ذَهَبَ الطَّالِبُ إِلَى الْمَكْتَبَةِ حَتَّى يَدْرُسَ.  
The student went to the library to study.

In answering the question above, one could have used any of the four particles كَيْ or لِكَيْ or لِ or حَتَّى. They all convey the same meaning.

### 13.1.2 أَنْ

This particle is used after certain verbs that convey the notions of loving, liking, wishing, desiring, hoping, dreaming, deciding, being able to, etc. Broad categories of such verbs are listed below:

Verbs expressing loving, liking, wishing, desiring, hoping:

|                               |                                         |
|-------------------------------|-----------------------------------------|
| أَحَبَّ / يُحِبُّ             | to love, to like                        |
| أَرَادَ / يُرِيدُ             | to want                                 |
| أَمَلَ / يَأْمَلُ             | to hope                                 |
| تَمَنَّى / يَتَمَنَّى         | to wish                                 |
| حَلَمَ / يُحْلُمُ             | to dream                                |
| رَجَا / يَرْجُو               | to request                              |
| رَغِبَ (فِي) / يَرْغَبُ (فِي) | to desire                               |
| فَضَّلَ / يُفَضِّلُ           | to prefer                               |
| هَدَفَ / يَهْدِفُ             | to target, to aim, to have an objective |
| وَدَّ / يَوَدُّ               | to wish, to want                        |

Verbs expressing ordering, requesting, agreeing / disagreeing, etc.:

|                      |                                      |
|----------------------|--------------------------------------|
| اتَّفَقَ / يَتَّفَقُ | to agree                             |
| رَضِيَ / يَرْضَى     | to accept, to agree                  |
| قَبِلَ / يَقْبَلُ    | to accept                            |
| وَافَقَ / يُوَافِقُ  | to agree                             |
| أَمَرَ / يَأْمُرُ    | to order, to command                 |
| دَعَا / يَدْعُو      | to invite, to call for               |
| طَلَبَ / يَطْلُبُ    | to seek, to request, to order        |
| طَالَبَ / يُطَالِبُ  | to demand, to call for               |
| نَاشَدَ / يُنَاشِدُ  | to appeal to, to request             |
| حَرَّمَ / يُحَرِّمُ  | to prohibit (religiously), to forbid |
| حَلَّلَ / يُحَلِّلُ  | to allow (religiously), to allow     |
| رَفَضَ / يَرْفُضُ    | to refuse, to reject                 |
| سَمَحَ / يَسْمَحُ    | to permit, to allow                  |

Verbs expressing ability, capability, etc.:

|                                       |                                             |
|---------------------------------------|---------------------------------------------|
| أَتَاحَ لَـ / يُتَبِّحُ لَـ           | to enable, to provide s.o. with opportunity |
| اسْتَطَاعَ / يَسْتَطِيعُ              | to be able to                               |
| تَمَكَّنَ (مِنْ) / يَتَمَكَّنُ (مِنْ) | to be able to                               |
| طَاقَ / يَطِيقُ                       | to tolerate, to shoulder                    |
| قَدَرَ / يَقْدِرُ                     | to be able to                               |
| اعْتَادَ / يَعْتَادُ                  | to become accustomed to, to get used to     |
| جَازَ / يَجُوزُ                       | to become possible, to be allowed           |
| أَدَّى إِلَى / يُؤَدِّي إِلَى         | to result in, to lead to                    |



Verbs expressing fear:

|                  |                          |
|------------------|--------------------------|
| يَخَافُ / خَافَ  | to be afraid of          |
| يَخْشَى / خَشِيَ | to fear, to be afraid of |

Verbs expressing enforcing, decision:

|                            |                                                   |
|----------------------------|---------------------------------------------------|
| أَجْبَرَ / يُجْبِرُ        | to force, to coerce                               |
| أَكْرَهَ / يُكْرِهُ        | to force, to coerce                               |
| فَرَضَ / يَفْرِضُ          | to impose, to decree                              |
| أَضْطَرَّ / يُضْطَرُّ      | to be obliged to                                  |
| أَصَرَ / يُصِرُّ           | to insist, to persist                             |
| حَتَّمَ / يُحْتِمُ         | to ascertain, to emphasize                        |
| أَوْصَى / يُوصِي           | to recommend, to will                             |
| قَدَّرَ / يُقَدِّرُ        | to estimate, to guess                             |
| قَرَّرَ / يَقْرَرُ         | to decide                                         |
| صَمَّمَ / يُصَمِّمُ        | to decide, to determine                           |
| عَزَمَ / يَعْزِمُ          | to decide, to make up one's mind                  |
| حَاوَلَ / يُحَاوِلُ        | to try, to attempt                                |
| هَمَّ / يَهْمُ             | to be at the point of starting s.th., to begin to |
| تَرَدَّدَ / يَتَرَدَّدُ    | to hesitate                                       |
| اسْتَعْرَبَ / يَسْتَعْرِبُ | to find s.th. strange                             |
| اسْتَحَقَّ / يَسْتَحِقُّ   | to deserve, to be worthy of                       |
| اسْتَأْهَلَ / يَسْتَأْهِلُ | to deserve, to be worthy of, to merit             |
| اسْتَحَالَ / يَسْتَحِيلُ   | to become impossible                              |

Verbs expressing remembering, forgetting, etc.

تَذَكَّرَ / يَتَذَكَّرُ to remember

نَسِيَ / يَنْسِي to forget

An alternative to the subordinate clause after **أَنَّ** is using the *maSdar*, the verbal noun, of the verb instead of the subjunctive. (See Chapter 25 on *maSdars*.)

The following verbs convey an impersonal use. In other words, they cannot be conjugated with the various pronouns.

أُمِّكَنَ لـ / يُمَكِّنُ لـ to become possible

اِنْبَغَى عَلَى / يَنْبَغِي عَلَى to become necessary

سَهِّلَ عَلَى / يَسْهِّلُ عَلَى to become easy

صَعَّبَ عَلَى / يَصْعُبُ عَلَى to become difficult

كَفَى / يَكْفِي to suffice, to be sufficient

لَزِمَ عَلَى / يَلْزِمُ عَلَى to become necessary

هَالَ / يَهَالُ to be overwhelmed, to be overawed

وَجَبَ عَلَى / يَجِبُ عَلَى to become necessary

As an illustration, the verb **وَجَبَ عَلَى** “to become necessary” requires the use of a designated noun to follow the preposition **عَلَى** as in the following example:

وَجَبَ عَلَى الطَّالِبِ أَنْ يَدْرُسَ. It was necessary for the student to study.

Similarly, if a suffixal pronoun designating a person is used, the pronoun must attach to the preposition, as in the following:

يَجِبُ عَلَيْكَ أَنْ تَذْهَبَ. It is necessary that you go.

يَجِبُ عَلَيَّ أَنْ أُسَافِرَ. I must travel.

يَجِبُ عَلَيْهِ أَنْ يَدْرُسَ. He must study.

- أَرَادَ صَدِيقِي أَنْ يَأْكُلَ. My friend wanted to eat.  
 أَحِبُّ أَنْ أَزُورَ الْمَتْحَفَ. I like to visit the museum.  
 يَجِبُ عَلَى الطَّالِبِ أَنْ يَدْرُسَ. It is necessary that the student study.

The *nuun* of the second person singular أَنْتِ must be dropped, as in the example below:

- يَجِبُ عَلَيْكَ أَنْ تَدْرُسِي. You (F) must study.

Note also in the above examples that the subjects of the verbs in the main clauses are the same as for the subjunctive verbs in the subordinate clauses. Subjects of verbs in the main clause can be different from those of the subjunctive verb in subordinate clauses, as in the following examples:

- أَرَادَ صَدِيقِي أَنْ تَأْكُلَ سوزانَ مَعَهُ.  
 My friend (M) wanted Suzanne to eat with him.  
 أَحِبُّ أَنْ تَزُورَ صَدِيقَتِي الْمَتْحَفَ.  
 I [would] like my friend (F) to visit the museum.  
 يُرِيدُ الْأُسْتَاذُ أَنْ يَدْرُسَ الطَّالِبُ الْعَرَبِيَّةَ.  
 The teacher wants the student to study Arabic.

### 13.1.2.1 Expressions with 'an عبارات مع أن

In addition to the verbs listed above, أَنْ is also used with certain fixed expressions, including, but not restricted to, the following:

|                         |                       |                         |                        |
|-------------------------|-----------------------|-------------------------|------------------------|
| مِنْ الْأَحْسَنِ أَنْ   | it is better that     | مِنْ الْإِجَابَةِ أَنْ  | it is obligatory that  |
| مِنْ الْأَفْضَلِ أَنْ   | it is preferable that | مِنْ الْمُحْتَمَلِ أَنْ | it is probable that    |
| مِنْ السَّهْلِ أَنْ     | it is easy to         | مِنْ الْمُمَكِنِ أَنْ   | it is possible that    |
| مِنْ الصَّحِيحِ أَنْ    | it is correct that    | مِنْ الْمُنَاسِبِ أَنْ  | it is appropriate that |
| مِنْ الصَّعْبِ أَنْ     | it is difficult to    | مِنْ الْمُهِمِّ أَنْ    | it is important that   |
| مِنْ الضَّرُورِيِّ أَنْ | it is necessary that  | مِنْ الْوَاجِبِ أَنْ    | it is incumbent that   |
| مِنْ الْغَرِيبِ أَنْ    | it is strange that    |                         |                        |

These phrases are invariable. The subjunctive verb following أَنْ, however, indicates the intended person(s). Examine the following:

مِنَ الصَّرُورِي أَنْ يَذْهَبَ الطُّلَّابُ إِلَى الْمَكْتَبَةِ.

It is necessary that students go to the library.

مِنَ الْإِلْزَامِ أَنْ نَذْهَبَ إِلَى الْمَكْتَبَةِ.

It is obligatory that we go to the library.

مِنَ الْإِحْسَنِ أَنْ تَذْهَبِي غَدًا.

It is better that you (F) go tomorrow.

There are other phrases containing the absolute negative particle لَا followed by a noun in the accusative, as in the following:

لَا بُدَّ (مِنْ) أَنْ it is necessary that, it is obligatory that

لَا عَجَبَ أَنْ it is not unusual that, it is not surprising that

لَا غَرَابَةَ أَنْ it is not unusual that, it is not surprising that

Examine the following examples:

لَا بُدَّ مِنْ أَنْ أَزُورَ أَصْدِقَائِي. It is necessary that I visit my friends.

لَا عَجَبَ أَنْ يَعْمَلَ فِي الْجَامِعَةِ. It is not surprising that he works at the university.

Some prepositions, prepositional phrases, adverbial phrases, conditional particles and others require the use of أَنْ and, consequently, the subjunctive verb form. Below is a partial list:

|                         |                               |                     |                                           |
|-------------------------|-------------------------------|---------------------|-------------------------------------------|
| عَلَى (الطَّالِبِ) أَنْ | (the student) is obligated to | فِي الْعَادَةِ أَنْ | it is customary that                      |
| دُونَ أَنْ              | without                       | بَدَلًا مِنْ أَنْ   | in lieu of                                |
| بَعْدَ أَنْ             | after                         | هَيْهَاتَ أَنْ      | it is absolutely out of the question that |
| قَبْلَ أَنْ             | before                        | إِيَّاكَ أَنْ       | beware of                                 |
| مِنْ أَجْلِ أَنْ        | in order to                   |                     |                                           |

## 13.1.2.1.1 The phrases in the negative

The negative of the preceding phrases is formed by the use of **لَيْسَ**, which remains invariable, regardless of the person intended, as in the following illustrative examples:

|                                |                                     |
|--------------------------------|-------------------------------------|
| لَيْسَ مِنَ الْأَحْسَنِ أَنَّ  | it is not better that               |
| لَيْسَ مِنَ الْأَفْضَلِ أَنَّ  | it is not preferable that           |
| لَيْسَ مِنَ الْإِجْرَامِ أَنَّ | it is not necessary that            |
| لَيْسَ مِنَ الْإِجْرَامِ أَنَّ | it is not obligatory/necessary that |

## 13.1.2.1.2 The phrases in the past tense

The preceding phrases can be used to refer to time in the past by the use of **كَانَ**, which remains invariable. The following examples are illustrative:

|                                                                         |                                                                  |
|-------------------------------------------------------------------------|------------------------------------------------------------------|
| كَانَ مِنَ الْوَاجِبِ أَنْ يَذْهَبَ الطَّالِبُ إِلَى الْمَكْتَبَةِ.     | It was incumbent upon the student (M) to go to the library.      |
| كَانَ مِنَ الْإِجْرَامِ أَنْ تَتَكَلَّمَ الْأُسْتَاذُ مَعَ الطُّلَّابِ. | It was necessary for the teacher (F) to speak with the students. |

## 13.1.2.1.3 The phrases in the future tense

The preceding phrases can also be used to express the future by **سَوْفَ** or **سَ** “will, shall” followed by **يَكُونُ**. The sequence of **سَوْفَ يَكُونُ** is invariable. Examine the following examples:

|                                                             |                                                          |
|-------------------------------------------------------------|----------------------------------------------------------|
| سَوْفَ يَكُونُ مِنَ الْإِجْرَامِ أَنْ تَذْهَبِي.            | It will be necessary that you (F) go.                    |
| سَوْفَ يَكُونُ مِنَ الْإِجْرَامِ أَنْ تُقَابِلَ الْمُدِيرَ. | It will be necessary that you (M, Sg) meet the director. |

### 13.2 DUAL SUBJUNCTIVE VERBS

#### الفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ - الْمُثْنَى

The final *nuun* of dual verbs in the present tense preceded by any of لَ، لِكَيَّ، لَ is dropped, as in the examples below.

ذَهَبَ الْمُعَلِّمَانِ حَتَّى يَدْرُسَا.

The teachers (M, D) went to teach.

أَنْتُمَا رَجَعْتُمَا حَتَّى تُشَاهِدَا الْبَيْتَ.

You (M/F, D) returned to see the house.

أَرَادَ الطَّالِبَانِ أَنْ يَدْرُسَا.

The students (M, D) wanted to study.

الْبَيْتَانِ لَنْ تَأْكُلَا فِي هَذَا الْمَطْعَمِ.

The two girls will not eat in this restaurant.

عَادَا إِلَى مِصْرَ كَيَّ يَدْرُسَا فِي الْقَاهِرَةِ.

They (M, D) returned to Egypt to study in Cairo.

خَرَجْنَا مِنَ الْبَيْتِ لِكَيَّ تُقَابِلَا صَدِيقَتَهُمَا.

They (F, D) went out of the house to meet their friend (F).

The following examples are in the negative:

أَرَادَ الصَّدِيقَانِ أَنْ لَا يَدْرُسَا.

The two friends (M) wanted not to study.

خَرَجْنَا مِنَ الْبَيْتِ كَيَّ لَا تَسْتَقْبِلَا الزَّائِرَ.

They (F, D) left the house in order not to receive the visitor.

The *nuun* in أَنْ when followed by *laam* as in لَا gets assimilated by *laam*. The preceding first sentence can appear in the orthography as follows:

أَرَادَ الصَّدِيقَانِ أَلَّا يَدْرُسَا.

The two friends (M, D) wanted not to study.

On the other hand, كَيْ and لَا in the second sentence above can be conjoined in the writing system, appearing as كَيْلَا, as in the following:

خَرَجْنَا مِنَ الْبَيْتِ كَيْلَا تَسْتَقْبِلَا الزَّائِرَ.

They (F, D) left the house in order not to receive the visitor.

### 13.3 PLURAL SUBJUNCTIVE VERBS

#### الفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ - الْجَمْعُ

The final *nuun* of plural verbs in the present tense only drops when preceded by a long vowel. This applies to the verbs for the pronouns أَنْتُمْ “you (M, Pl)” and هُمْ “they (M, Pl)”, as in the examples below:

أَنْتُمْ رَجَعْتُمْ حَتَّى تُشَاهِدُوا الْبَيْتَ.

You (M, Pl) returned (in order) to see the house.

سَافَرِ الْمُعَلِّمُونَ حَتَّى يُدَرِّسُوا.

The teachers (M, Pl) left (in order) to teach.

أَحَبُّوا أَنْ يُسَافِرُوا لِيُشَاهِدُوا الْأَثَارَ الْقَدِيمَةَ.

They (M, Pl) wanted to travel to see the old antiquities.

أَرَادَ الطُّلَّابُ أَنْ يُشَاهِدُوا الْفِلمَ.

The students (M, Pl) wanted to see the film.

يُحِبُّ الطُّلَّابُ أَنْ يَدْرُسُوا.

The students like to study.

لَزِمَ عَلَى الْمُوظَّفِينَ أَنْ يَعْمَلُوا.

The employees (M, Pl) had to work. (*lit.*: “It was obligatory for the employees to work.”)

In the orthography, when the *nuun* of the plural verb is dropped an *'alif* is added. This *'alif* is not pronounced but rather functions as a device to indicate that the word in question is a verb.

If the plural verb in the present tense ends with a *nuun* not preceded by a long vowel, the *nuun* is maintained. This applies to the verb forms for the pronouns أَنْتُنَّ “you (F, Pl)” and هُنَّ “they (F, Pl),” as in the following examples:

الطَّالِبَاتُ ذَهَبْنَ إِلَى الْمَكْتَبَةِ حَتَّى يَدْرُسْنَ.

The students (F, Pl) went to the library to study.

البناتُ رَجَعْنَ إِلَى الْمَلْعَبِ حَتَّى يَلْعَبْنَ.

The girls returned to the playground to play.

أَنْتُنَّ رَجَعْتُنَّ حَتَّى تَدْرُسْنَ.

You (F, Pl) returned in order to study.

سَهْلٌ عَلَى الطَّالِبَاتِ أَنْ يَدْرُسْنَ.

It was easy for the students (F, Pl) to study.

### 13.4 NEGATION OF THE SUBJUNCTIVE

#### نفي الفعل المنصوب

Negation of the subjunctive verb is accomplished by placing لا between the subjunctive particle and the verb. Examine the following:

فَرَّرَ صَدِيقِي أَنْ لَا يَأْكُلَ.

My friend decided not to eat.

أُفْضِلُ أَنْ لَا أَزُورَ الْمَتْحَفَ الْيَوْمَ.

I prefer not to visit the museum today.

يَحِبُّ عَلَى الطَّالِبِ أَنْ لَا يُسَافِرَ.

It is necessary that the student does not travel.

بَقِيَ فِي الْبَيْتِ حَتَّى لَا يَمْشِيَ فِي الْمَطَرِ.

He stayed at home in order not to walk in the rain.

عَمِلْنَا كُلَّ الْوَاجِبَاتِ كَيْلَا نُغْضِبَ الْمُعَلِّمَةَ.

We did all the homework in order not to anger the teacher.

The *nuun* in أَنْ gets assimilated by the *laam* of the negative particle thus obtaining أَلَّا, as in the following:

مِنْ الْإِلاَزِمِ عَلَيْكُمْ أَلَّا تَرْجِعُوا إِلَى هَذَا الْمَكَانِ.

It is incumbent upon you not to return to this place.



On the other hand, writing أَنْ and لَا independently is quite acceptable, as we see below:

قَرَّرَ الصَّدِيقَانِ أَنْ لَا يُسَافِرَا.

The two friends (M, D) decided not to travel.

تُحِبُّ الْبِتَانِ أَنْ لَا تَدْرُسَا الطَّبَّ.

The two girls do not like to study medicine.

رَغِبُوا أَنْ لَا يُسَافِرُوا.

They did not want to travel.

وَجَبَ عَلَيْهِمْ أَنْ لَا يَرْجِعُوا.

It was incumbent upon them not to return.

أَحَبَّتِ الطَّالِبَاتُ أَنْ لَا يُقَابِلْنَ الْأُسْتَاذَةَ.

The students (F) did not want to meet the teacher.

## CHAPTER 14

# The future tense **المُسْتَقْبَل**

Putting a verb in Arabic into the future is a simple matter of using either of two particles, **سَوْفَ** and **سَ**, in front of a verb in the present indicative tense. These “auxiliary” elements are the same in singular, dual or plural verbs. The negative of a verb in the future requires **لَنْ** followed by the subjunctive.

### 14.1 FUTURE TENSE SINGULAR **الفعل المُستقبل - المفرد**

The two particles expressing the future, **سَوْفَ** and its shorter version **سَ**, must be followed immediately by a verb in the present tense indicative. In the orthography, **سَوْفَ** stands independent of the verb. However, **سَ** must attach to the verb following it, as in these examples:

سَوْفَ يُسَافِرُ كَرِيمٌ إِلَى الْمَغْرِبِ غَدًا.  
Kareem will travel to Morocco tomorrow.

سَيُسَافِرُ كَرِيمٌ إِلَى الْمَغْرِبِ غَدًا.  
Kareem will travel to Morocco tomorrow.

Classical Arabic grammarians belabored the difference between these two particles with respect to near future time when using **سَ** as opposed to distant future time when using **سَوْفَ**. In Modern Standard Arabic, however, the difference in meaning between these particles is blurred.

The main verb must be marked for gender, as in the following pairs of sentences:

|                                           |                          |
|-------------------------------------------|--------------------------|
| سَوْفَ يَدْرُسُ سَامِي الْعَرَبِيَّةَ.    | Sami will study Arabic.  |
| سَيَدْرُسُ سَامِي الْعَرَبِيَّةَ.         | Sami will study Arabic.  |
| سَوْفَ تَدْرُسُ سَامِيَةَ الْعَرَبِيَّةَ. | Samia will study Arabic. |
| سَتَدْرُسُ سَامِيَةَ الْعَرَبِيَّةَ.      | Samia will study Arabic. |

The present tense could be used to express a future action or condition. This use holds especially when adverbs of time expressing the future are used, as in the following illustrative example:

يُسَافِرُ كَرِيمٌ إِلَى الْمَغْرِبِ غَدًا. Kareem will travel to Morocco tomorrow.

This new tendency in Arabic seems to be widely used in the media.

## 14.2 FUTURE TENSE DUAL - الْفِعْلُ الْمُسْتَقْبَلُ - الْمُثْنَى

The future tense dual is expressed by either سَوْفَ or سَ followed by the verb in the present tense. This verb combination is treated as one indivisible unit. Examine the following examples:

سَوْفَ يُسَافِرُ الطَّالِبَانِ إِلَى سُورِيَا غَدًا.

The two students (M) will travel to Syria tomorrow.

The verb preceding the فاعِل, the performer, must always be in the singular. When the فاعِل precedes the verb, the verb must be conjugated to express the number and gender of the subject. سَوْفَ or سَ in this case must precede the conjugated dual verb, as in the following two sentences:

الْمُوظَّفَتَانِ سَوْفَ تَرْجِعَانِ غَدًا.

The two employees (F) will return tomorrow.

الْمُهَنْدِسَانِ سَوْفَ يَبْنِيَانِ الْبِنَاءَ الْجَدِيدَ بَعْدَ سَنَةٍ.

The two engineers will build the new building in a year's time.

## 14.3 FUTURE TENSE PLURAL - الْفِعْلُ الْمُسْتَقْبَلُ - الْجَمْعُ

The future tense plural is expressed by either سَوْفَ or سَ plus a verb in the present tense. When the verbs precede the performer of action, the فاعِل must always be in the singular as required by verbal sentences. Consider the following examples:

سَوْفَ يُسَافِرُ الطُّلَّابُ إِلَى سُورِيَا غَدًا.

The students will travel to Syria tomorrow.

سَيُسَافِرُ الْمُعَلِّمُونَ إِلَى الْقَاهِرَةِ.

The teachers will travel to Cairo.

When the *فَاعِل* precedes the verb, the verb must be conjugated to agree with the *فَاعِل* in number and gender, as in the following examples:

المُوظَّفَاتُ سَوْفَ يَرْجِعْنَ غَدًا.

The employees (F) will return tomorrow.

المُهَنْدِسُونَ سَيَبْنُونَ البِنَاءَ الْجَدِيدَ بَعْدَ سَنَةٍ.

The engineers will build the new building in a year's time.

As was stated elsewhere, Arabic strongly prefers to begin sentences with verbs. The preceding two sentences are preferably rendered as follows:

سَوْفَ تَرْجِعُ الْمُوظَّفَاتُ غَدًا.

The employees (F) will return tomorrow.

سَيَبْنِي المُهَنْدِسُونَ البِنَاءَ الْجَدِيدَ بَعْدَ سَنَةٍ.

The engineers will build the new building in a year's time.

## 14.4 FUTURE TENSE NEGATION نفي المُسْتَقْبَل

### 14.4.1 Singular

Verbs in the future tense are negated by placing the particle *لَنْ* immediately in front of the present tense verb, thus changing it into the subjunctive. *لَنْ* is one of several particles that must be followed by present tense verbs in the subjunctive. These particles and the subjunctive are presented in Chapter 13. Singular verbs following *لَنْ* must end with a *fat-Ha*. The only exception is the verb form for the pronoun *أَنْتَ* "you (F)", which must end with a *yaa'*. Examine the following two pairs of examples in the singular, in which the first sentence is in the affirmative in the future, and the second is negated in the future:

سَوْفَ يَدْرُسُ كَرِيمَ الْعَرَبِيَّةَ. Kareem will study Arabic.

لَنْ يَدْرُسَ كَرِيمَ الْعَرَبِيَّةَ. Kareem will not study Arabic.

When the *فَاعِل* is placed at the beginning, which one may encounter, the above sentences are rendered as follows:

كَرِيمٌ سَوْفَ يَدْرُسُ الْعَرَبِيَّةَ. Kareem will study Arabic.

كَرِيمٌ لَنْ يَدْرُسَ الْعَرَبِيَّةَ. Kareem will not study Arabic.

### 14.4.2 Dual

As in the singular, this is accomplished by the dropping of *سَوْفَ* or *سَ* and placing *لَنْ* in front of the main verb. This results in the dropping of the final *nuun*, as in the following:

سَوْفَ يَدْرُسُ الطَّالِبَانِ الْعَرَبِيَّةَ. The students (M, D) will study Arabic.

لَنْ يَدْرُسَ الطَّالِبَانِ الْعَرَبِيَّةَ. The students (M, D) will not study Arabic.

By placing *فَاعِل* at the beginning of the sentence, the main verb must express the gender and number of the dual noun, as in the following sexample:

الطَّالِبَانِ لَنْ يَدْرُسَا الْعَرَبِيَّةَ.

The students (M, D) will not study Arabic.

الْمُوظَّفَتَانِ لَنْ تَعْمَلَا فِي هَذِهِ الشَّرَكَةِ.

The employees (F, D) will not work in this company.

### 14.4.3 Plural

In the presence of *لَنْ* plural verbs lose their *-nuun* when the *nuun* is preceded by a long vowel. Consider the following:

سَوْفَ يَعْقِدُ الْمُوظَّفُونَ الْإِجْتِمَاعَ.

The employees will hold the meeting.

لَنْ يَعْقِدَ الْمُوظَّفُونَ الْإِجْتِمَاعَ.

The employees will not hold the meeting.

الْمُدَرِّسُونَ سَيُزَوِّرُونَ الْمَدَارِسَ غَدًا.

The teachers (M, Pl) will visit the schools tomorrow.

الْمُدَرِّسُونَ لَنْ يَزُورُوا الْمَدَارِسَ غَدًا.

The teachers (M, Pl) will not visit the schools tomorrow.

However, if the *nuun* is not preceded by a long vowel, as in the case of verbs for the pronouns أَنْتَنْ and هُنَّ, the *nuun* is maintained, as in the following:

المُدَرِّسَاتُ سَيُزُرنَ المَدَارِسَ غَدًا.

The teachers (F, Pl) will visit the schools tomorrow.

المُدَرِّسَاتُ لَنْ يَزُرنَ المَدَارِسَ غَدًا.

The teachers (F, Pl) will not visit the schools tomorrow.

أَنْتَنْ سَوْفَ تُقَابِلَنَّ المَدِيرَةَ غَدًا.

You (F, Pl) will meet the director tomorrow.

أَنْتَنْ لَنْ تُقَابِلَنَّ المَدِيرَةَ غَدًا.

You (F, Pl) will not meet the director tomorrow.

## CHAPTER 15

# الفعل المجزوم Jussive verbs

The jussive *جَزْم* is a mood of the present tense that performs a variety of functions in Arabic. It is used in negating the past tense with the negative particle *لَمْ*, in conditional clauses, and in forming the imperative verb. This chapter will be devoted to *لَمْ* and its impact on verbs. The imperative will be discussed in Chapter 17, and the conditionals in Chapter 20.

The verb in the jussive is referred to as *فِعْلٌ مَجْزُومٌ*. It is a foreshortened version of the present tense. Present tense indicative verbs become jussive by dropping their final vowel in the singular and their final *nuun* when preceded by a long vowel such as *yaa'* in the singular (this mostly applies to the pronoun *أَنْتَ*), or *'alif* (in the dual), or *waaw* (in the plural).

## 15.1 NEGATION WITH *LAM* النَّفْيُ بِـ «لَمْ»

Past tense verbs can be negated by placing *ما* in front of them (see Chapter 11). The negative particle *لَمْ* is used for the same purpose but requires that the verb be in the jussive mood of the present tense. There is a slight difference in register but not in meaning. The negative particle *ما* is used in formal written Arabic as well as everyday speech; *لَمْ* on the other hand is used in written Arabic and formal speech only.

### 15.1.1 Verbs in the singular

Singular verbs in the present indicative ending with a *Dhamma* lose their *Dhamma* when they appear after *لَمْ*. A *sukuun* replaces the *Dhamma* in the orthography. Examine the following examples:

- أَنَا لَمْ أَذْرُسْ أَمْسَ. I did not study yesterday.  
هِيَ لَمْ تَرْجِعْ مِنَ الْعِرَاقِ. She did not return from Iraq.

The present tense verb form for the singular feminine pronoun أَنْتِ loses its *nuun* after لَمْ, as in the following example:

أَنْتِ لَمْ تَكْتُبِي هَذِهِ الْكَلِمَاتِ. You (F, Sg) did not write these words.

To illustrate the use of لَمْ with the various forms of verbs in the singular, examine the following tables. For the sake of comparison, we will provide similar tables illustrating the use of لَمْ with the same verbs in the dual and plural in the sections below:

فَعَلَ verbs

Example: يَشْرَبُ / شَرِبَ and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i>          | <i>Meaning</i>                    |
|-------------------------------|------------------------------------|-----------------------------------|
| أَنَا شَرِبْتُ الْقَهْوَةَ.   | أَنَا لَمْ أَشْرَبِ الْقَهْوَةَ.   | I did not drink the coffee.       |
| أَنْتَ شَرِبْتَ الْقَهْوَةَ.  | أَنْتَ لَمْ تَشْرَبِ الْقَهْوَةَ.  | You (M) did not drink the coffee. |
| أَنْتِ شَرِبْتَ الْقَهْوَةَ.  | أَنْتِ لَمْ تَشْرَبِي الْقَهْوَةَ. | You (F) did not drink the coffee. |
| هُوَ شَرِبَ الْقَهْوَةَ.      | هُوَ لَمْ يَشْرَبِ الْقَهْوَةَ.    | He did not drink the coffee.      |
| هِيَ شَرِبَتْ الْقَهْوَةَ.    | هِيَ لَمْ تَشْرَبِ الْقَهْوَةَ.    | She did not drink the coffee.     |

An -i sound is heard when jussive verbs are followed by definite nouns. In the orthography, a *kasra* is inserted at the end of the verb.

### 15.1.1.1 Hollow verbs

The use of لَمْ before hollow verbs results in two things: (1) the shortening of the middle long vowel in the present tense form, and (2) the loss of the final *nuun*. The exceptions to this rule in the singular are the verb forms for the pronoun أَنْتِ. As verbs for أَنْتِ have long vowels (*yaa'* or *waaw* or *'alif*), the "organic" long vowels in the present tense of these verbs must be maintained. Examine the following tables.



Hollow verbs (present tense with *waaw*)

Example: يزور / زار and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i>         | <i>Meaning</i>                     |
|-------------------------------|-----------------------------------|------------------------------------|
| أَنَا زُرْتُ عَائِلَتِي.      | أَنَا لَمْ أَزُرْ عَائِلَتِي.     | I did not visit my family.         |
| أَنْتَ زُرْتَ عَائِلَتَكَ.    | أَنْتَ لَمْ تَزُرْ عَائِلَتَكَ.   | You (M) did not visit your family. |
| أَنْتِ زُرْتِ عَائِلَتِكَ.    | أَنْتِ لَمْ تَزُورِي عَائِلَتِكَ. | You (F) did not visit your family. |
| هُوَ زَارَ عَائِلَتَهُ.       | هُوَ لَمْ يَزُرْ عَائِلَتَهُ.     | He did not visit his family.       |
| هِيَ زَارَتْ عَائِلَتَهَا.    | هِيَ لَمْ تَزُرْ عَائِلَتَهَا.    | She did not visit her family.      |

Hollow verbs (present tense with *yaa'*)

Example: يسير / سار and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i>            | <i>Meaning</i>                       |
|-------------------------------|--------------------------------------|--------------------------------------|
| أَنَا سِرْتُ مِنَ الْبَيْتِ.  | أَنَا لَمْ أَسِرْ مِنَ الْبَيْتِ.    | I did not walk from the house.       |
| أَنْتَ سَرْتَ مِنَ الْبَيْتِ. | أَنْتَ لَمْ تَسِرْ مِنَ الْبَيْتِ.   | You (M) did not walk from the house. |
| أَنْتِ سَرْتِ مِنَ الْبَيْتِ. | أَنْتِ لَمْ تَسِيرِي مِنَ الْبَيْتِ. | You (F) did not walk from the house. |
| هُوَ سَارَ مِنَ الْبَيْتِ.    | هُوَ لَمْ يَسِرْ مِنَ الْبَيْتِ.     | He did not walk from the house.      |
| هِيَ سَارَتْ مِنَ الْبَيْتِ.  | هِيَ لَمْ تَسِرْ مِنَ الْبَيْتِ.     | She did not walk from the house.     |

Hollow verbs (present tense with *'alif*)

Example: ينام / نام and its negative

| <i>Affirmative past tense</i>  | <i>Negative with لَمْ</i>             | <i>Meaning</i>                      |
|--------------------------------|---------------------------------------|-------------------------------------|
| أَنَا نِمْتُ فِي الْفُنْدُقِ.  | أَنَا لَمْ أَنْمَ فِي الْفُنْدُقِ.    | I did not sleep in the hotel.       |
| أَنْتَ نِمْتَ فِي الْفُنْدُقِ. | أَنْتَ لَمْ تَنَمْ فِي الْفُنْدُقِ.   | You (M) did not sleep in the hotel. |
| أَنْتِ نِمْتِ فِي الْفُنْدُقِ. | أَنْتِ لَمْ تَنَامِي فِي الْفُنْدُقِ. | You (F) did not sleep in the hotel. |
| هُوَ نَامَ فِي الْفُنْدُقِ.    | هُوَ لَمْ يَنَمْ فِي الْفُنْدُقِ.     | He did not sleep in the hotel.      |
| هِيَ نَامَتْ فِي الْفُنْدُقِ.  | هِيَ لَمْ تَنَمْ فِي الْفُنْدُقِ.     | She did not sleep in the hotel.     |

### 15.1.1.2 Defective verbs

لَمْ before defective verbs in the singular results in the shortening of the final long vowel to its short counterpart. The exceptions are the verb forms for the pronoun أَنْتَ, where the long vowel is maintained. Examine the following tables:

Defective verbs (present tense with *yaa'*)

Example: يَمْشِي / مَشَى and its negative

| Affirmative past tense  | Negative with لَمْ          | Meaning                      |
|-------------------------|-----------------------------|------------------------------|
| أَنَا مَشَيْتُ مِيلاً.  | أَنَا لَمْ أَمْشِ مِيلاً.   | I did not walk a mile.       |
| أَنْتَ مَشَيْتَ مِيلاً. | أَنْتَ لَمْ تَمْشِ مِيلاً.  | You (M) did not walk a mile. |
| أَنْتِ مَشَيْتِ مِيلاً. | أَنْتِ لَمْ تَمْشِي مِيلاً. | You (F) did not walk a mile. |
| هُوَ مَشَى مِيلاً.      | هُوَ لَمْ يَمْشِ مِيلاً.    | He did not walk a mile.      |
| هِيَ مَشَتْ مِيلاً.     | هِيَ لَمْ تَمْشِ مِيلاً.    | She did not walk a mile.     |

Defective verbs (present tense with *waaw*)

Example: يَدْعُو / دَعَا and its negative

| Affirmative past tense        | Negative with لَمْ                | Meaning                             |
|-------------------------------|-----------------------------------|-------------------------------------|
| أَنَا دَعَوْتُ الْأُسْتَاذَ.  | أَنَا لَمْ أَدْعُ الْأُسْتَاذَ.   | I did not invite the teacher.       |
| أَنْتَ دَعَوْتَ الْأُسْتَاذَ. | أَنْتَ لَمْ تَدْعُ الْأُسْتَاذَ.  | You (M) did not invite the teacher. |
| أَنْتِ دَعَوْتِ الْأُسْتَاذَ. | أَنْتِ لَمْ تَدْعِي الْأُسْتَاذَ. | You (F) did not invite the teacher. |
| هُوَ دَعَا الْأُسْتَاذَ.      | هُوَ لَمْ يَدْعُ الْأُسْتَاذَ.    | He did not invite the teacher.      |
| هِيَ دَعَتْ الْأُسْتَاذَ.     | هِيَ لَمْ تَدْعُ الْأُسْتَاذَ.    | She did not invite the teacher.     |

### 15.1.1.3 Doubled verbs

لَمْ before doubled verbs in the singular results in the use of a *fat-Ha* at the end of the verb instead of the expected *sukuun*. The exceptions are the verb

forms for the pronoun أَنْتَ, where the long vowel is maintained. Examine the following example and its negative meanings:

أَحَبَّ / يُحِبُّ

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i>       | <i>Meaning</i>                 |
|-------------------------------|---------------------------------|--------------------------------|
| أَنَا أَحَبَّتِ الْأَكْلَ.    | أَنَا لَمْ أُحِبَّ الْأَكْلَ.   | I did not like the food.       |
| أَنْتَ أَحَبَّتِ الْأَكْلَ.   | أَنْتَ لَمْ تُحِبَّ الْأَكْلَ.  | You (M) did not like the food. |
| أَنْتِ أَحَبَّتِ الْأَكْلَ.   | أَنْتِ لَمْ تُحِبِّي الْأَكْلَ. | You (F) did not like the food. |
| هُوَ أَحَبَّ الْأَكْلَ.       | هُوَ لَمْ يُحِبَّ الْأَكْلَ.    | He did not like the food.      |
| هِيَ أَحَبَّتِ الْأَكْلَ.     | هِيَ لَمْ تُحِبَّ الْأَكْلَ.    | She did not like the food.     |

### 15.1.2 Verbs in the dual

Present tense verbs in the dual lose their final *nuun* when the verb is preceded by لَمْ. Consider the following pairs of examples, in which the first sentence is in the past tense affirmative, the second in the negative:

|                                         |                                               |
|-----------------------------------------|-----------------------------------------------|
| الطَّالِبَانِ دَرَسَا الدَّرْسَ.        | The students (M, D) studied the lesson.       |
| الطَّالِبَانِ لَمْ يَدْرُسَا الدَّرْسَ. | The students (M, D) did not study the lesson. |
| هُمَا شَرَبَا الْمَاءَ.                 | They (F, D) drank the water.                  |
| هُمَا لَمْ تَشْرَبَا الْمَاءَ.          | They (F, D) did not drink the water.          |
| أَنْتُمَا شَرَبْتُمَا الْقَهْوَةَ.      | You (M/F, D) drank the coffee.                |
| أَنْتُمَا لَمْ تَشْرَبَا الْقَهْوَةَ.   | You (M/F, D) did not drink the coffee.        |

In dual verbs for the first person نَحْنُ the usual *Dhamma* at the end of the verb changes to *sukuun*, as in the following:

|                                       |                                          |
|---------------------------------------|------------------------------------------|
| نَحْنُ عَمَلْنَا فِي الشَّرَكَةِ.     | We (M/F, D) worked at the company.       |
| نَحْنُ لَمْ نَعْمَلْ فِي الشَّرَكَةِ. | We (M/F, D) did not work at the company. |

Note that the pronoun نَحْنُ is also used in the plural. In the preceding two sentences, the context clarifies that two persons are involved in the action.

To illustrate the use of لَمْ with the various forms of verbs in the dual, examine the following tables:

فَعَلَ verbs

Example: يَشْرَبُ / شَرَبَ and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>            |
|-------------------------------|---------------------------|---------------------------|
| نَحْنُ شَرَبْنَا              | نَحْنُ لَمْ نَشْرَبْ      | we (M/F) did not drink    |
| أَنْتُمَا شَرَبْتُمَا         | أَنْتُمَا لَمْ تَشْرَبَا  | you (M, D) did not drink  |
| أَنْتُمَا شَرَبْتُمَا         | أَنْتُمَا لَمْ تَشْرَبَا  | you (F, D) did not drink  |
| هُمَا شَرَبَا                 | هُمَا لَمْ يَشْرَبَا      | they (M, D) did not drink |
| هُمَا شَرَبَا                 | هُمَا لَمْ تَشْرَبَا      | they (F, D) did not drink |

Note that the verb forms for the second person duals, male and female, are the same.

### 15.1.2.1 Hollow verbs

لَمْ before hollow verbs results in the shortening of the middle long vowel to its short counterpart and also in dropping the *nuun*. The exceptions to this rule in the dual are the verb forms for the pronouns أَنْتُمَا (M/F) and هُمَا (M/F), as in the following tables:

Hollow verbs with present tense *waaw*

Example: يَزُورُ / زَارَ and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>            |
|-------------------------------|---------------------------|---------------------------|
| نَحْنُ زَرْنَا                | نَحْنُ لَمْ نَزُرْ        | we (M/F) did not visit    |
| أَنْتُمَا زَرْتُمَا           | أَنْتُمَا لَمْ تَزُورَا   | you (M, D) did not visit  |
| أَنْتُمَا زَرْتُمَا           | أَنْتُمَا لَمْ تَزُورَا   | you (F, D) did not visit  |
| هُمَا زَارَا                  | هُمَا لَمْ يَزُورَا       | they (M, D) did not visit |
| هُمَا زَارَتَا                | هُمَا لَمْ تَزُورَا       | they (F, D) did not visit |

Hollow verbs (with present tense *yaa'*)

Example: سَارَ / يَسِيرُ and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>           |
|-------------------------------|---------------------------|--------------------------|
| نَحْنُ سَرْنَا                | نَحْنُ لَمْ نَسِرْ        | we (M/F) did not walk    |
| أَنْتُمْ سَرْتُمْ             | أَنْتُمْ لَمْ تَسِيرَا    | you (M, D) did not walk  |
| أَنْتُمْ سَرْتُمْ             | أَنْتُمْ لَمْ تَسِيرَا    | you (F, D) did not walk  |
| هُمَا سَارَا                  | هُمَا لَمْ يَسِيرَا       | they (M, D) did not walk |
| هُمَا سَارَتَا                | هُمَا لَمْ تَسِيرَا       | they (F, D) did not walk |

Hollow verbs (with present tense *'alif*)

Example: نَامَ / يَنَامُ and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>            |
|-------------------------------|---------------------------|---------------------------|
| نَحْنُ نِمْنَا                | نَحْنُ لَمْ نَنَمْ        | we (M/F) did not sleep    |
| أَنْتُمْ نِمْتُمْ             | أَنْتُمْ لَمْ تَنَامَا    | you (M, D) did not sleep  |
| أَنْتُمْ نِمْتُمْ             | أَنْتُمْ لَمْ تَنَامَا    | you (F, D) did not sleep  |
| هُمَا نَامَا                  | هُمَا لَمْ يَنَامَا       | they (M, D) did not sleep |
| هُمَا نَامَتَا                | هُمَا لَمْ تَنَامَا       | they (F, D) did not sleep |

### 15.1.2.2 Defective verbs

لَمْ before defective verbs in the dual results in the shortening of the final long vowel to its short counterpart for the pronoun نَحْنُ. The *nuun* is dropped when preceded by a long vowel. Examine the following tables:

Example: رَمَى / يَرْمِي and its negative

| Affirmative past tense | Negative with لَمْ     | Meaning                   |
|------------------------|------------------------|---------------------------|
| نَحْنُ رَمَيْنَا       | نَحْنُ لَمْ نَرْمِ     | we (M/F) did not throw    |
| أَنْتُمْ رَمَيْتُمْ    | أَنْتُمْ لَمْ تَرْمُوا | you (M, D) did not throw  |
| أَنْتُمْ رَمَيْتُمْ    | أَنْتُمْ لَمْ تَرْمُوا | you (F, D) did not throw  |
| هُمَا رَمَا            | هُمَا لَمْ يَرْمُوا    | they (M, D) did not throw |
| هُمَا رَمَتَا          | هُمَا لَمْ تَرْمُوا    | they (F, D) did not throw |

Defective verbs (present tense with *waaw*)

Example: دَعَا / يَدْعُو and its negative

| Affirmative past tense | Negative with لَمْ     | Meaning                    |
|------------------------|------------------------|----------------------------|
| نَحْنُ دَعَوْنَا       | نَحْنُ لَمْ نَدْعُ     | we (M/F) did not invite    |
| أَنْتُمْ دَعَوْتُمْ    | أَنْتُمْ لَمْ تَدْعُوا | you (M, D) did not invite  |
| أَنْتُمْ دَعَوْتُمْ    | أَنْتُمْ لَمْ تَدْعُوا | you (F, D) did not invite  |
| هُمَا دَعَا            | هُمَا لَمْ يَدْعُوا    | they (M, D) did not invite |
| هُمَا دَعَتَا          | هُمَا لَمْ تَدْعُوا    | they (F, D) did not invite |

### 15.1.2.3 Doubled verbs

لم before doubled verbs in the dual results in the use of a *fat-Ha* at the end of the verb for the pronoun نَحْنُ and the dropping of *nuun* when preceded by a long vowel.

Example: أَحَبَّ / يُحِبُّ and its negative

| Affirmative past tense | Negative with لَمْ     | Meaning                       |
|------------------------|------------------------|-------------------------------|
| نَحْنُ أَحَبَبْنَا     | نَحْنُ لَمْ نَحِبَّ    | we (M/F) did not love/like    |
| أَنْتُمْ أَحَبَبْتُمْ  | أَنْتُمْ لَمْ تُحِبَّا | you (M, D) did not love/like  |
| أَنْتُمْ أَحَبَبْتُمْ  | أَنْتُمْ لَمْ تُحِبَّا | you (F, D) did not love/like  |
| هُمَا أَحَبَا          | هُمَا لَمْ يُحِبَّا    | they (M, D) did not love/like |
| هُمَا أَحَبَتَا        | هُمَا لَمْ تُحِبَّا    | they (F, D) did not love/like |

### 15.1.3 Verbs in the plural

As in the dual, when plural verbs are used with **لَمْ** they lose their *nuun* when it is preceded by a long vowel. This applies to the pronouns **أَنْتُمْ** “you (M, Pl)” and **هُمْ** “they (M, Pl).” Examine the following pairs, in which the first is in the affirmative, the second in the negative:

|                                        |                                                |
|----------------------------------------|------------------------------------------------|
| الطُّلَّابُ دَرَسُوا الدَّرْسَ.        | The students read the lesson.                  |
| الطُّلَّابُ لَمْ يَدْرُسُوا الدَّرْسَ. | The students (M, Pl) did not study the lesson. |
| أَنْتُمْ شَرَبْتُمُ الْقَهْوَةَ.       | You drank the coffee.                          |
| أَنْتُمْ لَمْ تَشْرَبُوا الْقَهْوَةَ.  | You (M, Pl) did not drink the coffee.          |

Plural verbs that end with a *nuun* not preceded by a long vowel maintain the *nuun*. This applies only to two pronouns, namely **أَنْتُنَّ** “you (F, Pl),” and **هُنَّ** “they (F, Pl),” as in the following examples:

|                                        |                                        |
|----------------------------------------|----------------------------------------|
| أَنْتُنَّ شَرَبْتُنَّ الْقَهْوَةَ.     | You (F, Pl) drank the coffee.          |
| أَنْتُنَّ لَمْ تَشْرَبْنَ الْقَهْوَةَ. | You (F, Pl) did not drink the coffee.  |
| هُنَّ شَرَبْنَ الْقَهْوَةَ.            | They (F, Pl) drank the coffee.         |
| هُنَّ لَمْ يَشْرَبْنَ الْقَهْوَةَ.     | They (F, Pl) did not drink the coffee. |

The plural verb form for **نَحْنُ** “we (M/F, Pl)” ends with a *sukuun*, as in the following:

|                                      |                                               |
|--------------------------------------|-----------------------------------------------|
| نَحْنُ أَكْمَلْنَا الْوَأَجِبَاتِ.   | We completed the homework assignments.        |
| نَحْنُ لَمْ نَكْمِلِ الْوَأَجِبَاتِ. | We did not complete the homework assignments. |

To illustrate the negative particle **لَمْ** and the various verb forms in the plural, examine the following table:

## شَرَبَ / يَشْرَبُ

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>             |
|-------------------------------|---------------------------|----------------------------|
| نَحْنُ شَرَبْنَا              | نَحْنُ لَمْ نَشْرَبْ      | we (M/F, Pl) did not drink |
| أَنْتُمْ شَرَبْتُمْ           | أَنْتُمْ لَمْ تَشْرَبُوا  | you (M, Pl) did not drink  |
| أَنْتُنَّ شَرَبْتُنَّ         | أَنْتُنَّ لَمْ تَشْرَبْنَ | you (F, Pl) did not drink  |
| هُمْ شَرَبُوا                 | هُمْ لَمْ يَشْرَبُوا      | they (M, Pl) did not drink |
| هُنَّ شَرَبْنَ                | هُنَّ لَمْ يَشْرَبْنَ     | they (F, Pl) did not drink |

## 15.1.3.1 Hollow verbs

لَمْ before hollow verbs results in the shortening of the middle long vowel to its short counterpart. The exceptions to this rule are the verb forms for أَنْتُمْ and هُمْ in the plural. Examine the following tables:

زَارَ / يَزُورُ and its negative

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>             |
|-------------------------------|---------------------------|----------------------------|
| نَحْنُ زَرْنَا                | نَحْنُ لَمْ نَزُرْ        | we (M/F, Pl) did not visit |
| أَنْتُمْ زَرْتُمْ             | أَنْتُمْ لَمْ تَزُورُوا   | you (M, Pl) did not visit  |
| أَنْتُنَّ زَرْتُنَّ           | أَنْتُنَّ لَمْ تَزُرْنَ   | you (F, Pl) did not visit  |
| هُمْ زَارُوا                  | هُمْ لَمْ يَزُورُوا       | they (M, Pl) did not visit |
| هُنَّ زَرْنَ                  | هُنَّ لَمْ يَزُرْنَ       | they (F, Pl) did not visit |

سَارَ / يَسِيرُ

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>            |
|-------------------------------|---------------------------|---------------------------|
| نَحْنُ سَرْنَا                | نَحْنُ لَمْ نَسِرْ        | we (M/F, Pl) did not walk |
| أَنْتُمْ سَرْتُمْ             | أَنْتُمْ لَمْ تَسِيرُوا   | you (M, Pl) did not walk  |
| أَنْتُنَّ سَرْتُنَّ           | أَنْتُنَّ لَمْ تَسِرْنَ   | you (F, Pl) did not walk  |
| هُمْ سَارُوا                  | هُمْ لَمْ يَسِيرُوا       | they (M, Pl) did not walk |
| هُنَّ سَرْنَ                  | هُنَّ لَمْ يَسِرْنَ       | they (F, Pl) did not walk |



نَامَ / يَنَامُ

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>             |
|-------------------------------|---------------------------|----------------------------|
| نَحْنُ نَمْنَا                | نَحْنُ لَمْ نَنَمْ        | we (M/F, Pl) did not sleep |
| أَنْتُمْ نِمْتُمْ             | أَنْتُمْ لَمْ تَنَامُوا   | you (M, Pl) did not sleep  |
| أَنْتُنَّ نِمْتُنَّ           | أَنْتُنَّ لَمْ تَنَمْنَ   | you (F, Pl) did not sleep  |
| هُمْ نَامُوا                  | هُمْ لَمْ يَنَامُوا       | they (M, Pl) did not sleep |
| هُنَّ نِمْنَ                  | هُنَّ لَمْ يَنَمْنَ       | they (F, Pl) did not sleep |

### 15.1.3.2 Defective verbs

لَمْ before defective verbs in the plural results in the shortening of the final long vowel to its short counterpart for the pronoun نَحْنُ. The *nuun* is dropped when preceded by a long vowel. This applies on verbs for the pronouns أَنْتُمْ and هُمْ. The verb forms for أَنْتُنَّ and هُنَّ do not undergo any change since the *nuun* is not preceded by a long vowel. Examine the following tables:

رَمَى / يَرْمِي

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>             |
|-------------------------------|---------------------------|----------------------------|
| نَحْنُ رَمَيْنَا              | نَحْنُ لَمْ نَرْمِ        | we (M/F, Pl) did not throw |
| أَنْتُمْ رَمَيْتُمْ           | أَنْتُمْ لَمْ تَرْمُوا    | you (M, Pl) did not throw  |
| أَنْتُنَّ رَمَيْتُنَّ         | أَنْتُنَّ لَمْ تَرْمِينَ  | you (F, Pl) did not throw  |
| هُمْ رَمَوْا                  | هُمْ لَمْ يَرْمُوا        | they (M, Pl) did not throw |
| هُنَّ رَمِينَ                 | هُنَّ لَمْ يَرْمِينَ      | they (F, Pl) did not throw |

## دَعَا / يَدْعُو

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i> | <i>Meaning</i>              |
|-------------------------------|---------------------------|-----------------------------|
| نَحْنُ دَعَوْنَا              | نَحْنُ لَمْ نَدْعُ        | we (M/F, Pl) did not invite |
| أَنْتُمْ دَعَوْتُمْ           | أَنْتُمْ لَمْ تَدْعُوا    | you (M, Pl) did not invite  |
| أَنْتُنَّ دَعَوْتُنَّ         | أَنْتُنَّ لَمْ تَدْعُوْنَ | they (F, Pl) did not invite |
| هُمْ دَعَوْا                  | هُمْ لَمْ يَدْعُوا        | they (M, Pl) did not invite |
| هُنَّ دَعَوْنَ                | هُنَّ لَمْ يَدْعُوْنَ     | they (F, Pl) did not invite |

In plural doubled verbs, the doubled consonant is separated by a vowel when the attached suffix begins with a consonant. This applies to the pronouns أَنْتُمْ and هُمْ. When the suffix is a vowel, the double consonants remain geminated. This applies to the pronouns نَحْنُ and أَنْتُنَّ on one hand, and هُنَّ on the other. Verb forms for the plural pronoun نَحْنُ always end with a *fat-Ha*, as a way to break consonant gemination. Examine the following verb: يُحِبُّ / أَحَبَّ and its negative:

| <i>Affirmative past tense</i> | <i>Negative with لَمْ</i>  | <i>Meaning</i>            |
|-------------------------------|----------------------------|---------------------------|
| نَحْنُ أَحَبَبْنَا            | نَحْنُ لَمْ نُحِبَّ        | we (M/F, Pl) did not love |
| أَنْتُمْ أَحَبَبْتُمْ         | أَنْتُمْ لَمْ تُحِبُّوا    | you (M, Pl) did not love  |
| أَنْتُنَّ أَحَبَبْتُنَّ       | أَنْتُنَّ لَمْ تُحِبِّيْنَ | you (F, Pl) did not love  |
| هُمْ أَحَبَبُوا               | هُمْ لَمْ يُحِبُّوا        | they (M, Pl) did not love |
| هُنَّ أَحَبَبْنَ              | هُنَّ لَمْ يُحِبِّيْنَ     | they (F, Pl) did not love |

## CHAPTER 16

# Passive voice المَبْنِيّ لِلْمَجْهُولِ

### 16.1 PAST TENSE

We stated in Chapter 1 that verbs are of two types: (1) intransitive verbs أَفْعَالٌ لازِمَةٌ, i.e. verbs which do not require direct objects; the singular of this form is called فِعْلٌ لازِمٌ. Examples of such verbs include ضَحِكَ “to laugh,” عَادَ “to come back,” رَجَعَ “to come back,” etc. And (2) transitive verbs أَفْعَالٌ مُتَعَدِّيَةٌ, which require direct objects, مَفْعُولٌ بِهِ. Examples include شَرَبَ “to drink,” أَكَلَ “to eat,” etc.

The forms of verbs presented thus far are said to be in the active voice. Verbs can also assume another form referred to as فِعْلٌ مَبْنِيٌّ لِلْمَجْهُولِ in Arabic, or the passive voice. The passive voice form of verbs in Arabic is obtained by internal change in the vowel pattern within the verb. Past and present tenses of these verbs follow different patterns to form their passive voice, as will be illustrated below.

Passive voice forms are generally derived from transitive verbs. Intransitive verbs that require the presence of prepositions can be put in the passive voice. Verbs in the passive voice, like verbs in the active voice, can be in the singular, dual or plural. This form of verbs is used for two possible reasons: (1) lack of knowledge about the agentive noun فَاعِلٌ, i.e. the performer of the action, and (2) stylistic variation in writing. It must be noted that the use of the passive voice is more common in written than in spoken Arabic. Examine the following pair of sentences:

كَتَبَ الْأُسْتَاذُ الْكِتَابَ. The professor wrote the book.

كُتِبَ الْكِتَابُ. The book was written.

In the first sentence above, the agentive noun, namely الْأُسْتَاذُ, is known, whereas in the second sentence, information about who wrote the book is lacking. Note

also that in the two sentences above, *الكتاب* in the first sentence is a direct object, ending with the accusative marker, a *fat-Ha* in singular nouns. In the second sentence, however, *الكتاب* is in the nominative, ending with a *Dhamma*.

When transitive verbs are put in the passive voice, their direct objects must change their accusative endings into the nominative. In Arabic, the changed noun is referred to as *نائب الفاعل* *lit.* “deputy of the *فاعل*”, the agentive noun.” In other words, the change in the status of the direct object entitles this changed noun to occupy the place of *فاعل*. This explains why direct object nouns, when verbs are put in the passive, assume the nominative ending of the *فاعل* indicated by the *Dhamma* in singular nouns.

In dual nouns, *نائب الفاعل* is marked by *-ان*. And in regular masculine plural nouns, *نائب الفاعل* is generally marked by *-ون*. Regular feminine plural nouns *نائب الفاعل* are marked by *-ات*. In irregular plural nouns, the *نائب الفاعل* is marked orthographically by a *Dhamma* and phonetically by the sound *-u*.

The following sets of sentences in the past tense illustrate these points. In each set the first sentence is in the active voice, the second in the passive:

### 1. Singular:

|                                                    |                                                   |
|----------------------------------------------------|---------------------------------------------------|
| كَسَرَ الطَّالِبُ الزُّجَاجَ أَمْسَ.               | The student broke the glass yesterday.            |
| كُسِرَ الزُّجَاجُ أَمْسَ.                          | The glass was broken yesterday.                   |
| شَاهَدَ الطُّلَّابُ الْأُسْتَاذَ فِي الْجَامِعَةِ. | The students saw the professor at the university. |
| شُهِدَ الْأُسْتَاذُ فِي الْجَامِعَةِ.              | The professor was seen at the university.         |

### 2. Dual:

|                                                        |                                                           |
|--------------------------------------------------------|-----------------------------------------------------------|
| كَسَرَ الطَّالِبَانِ الزُّجَاجَ أَمْسَ.                | The students (M, D) broke the glass yesterday.            |
| كُسِرَ الزُّجَاجُ أَمْسَ.                              | The glass was broken yesterday.                           |
| شَاهَدَ الطُّلَّابُ الْأُسْتَاذَيْنِ فِي الْجَامِعَةِ. | The students saw the professors (M, D) at the university. |
| شُهِدَ الْأُسْتَاذَانِ فِي الْجَامِعَةِ.               | The professors (M, D) were seen at the university.        |

شَاهَدَ الطُّلَّابُ الْأُسْتَاذَتَيْنِ فِي الْجَامِعَةِ. The students saw the professors (F, D)  
at the university.

شُوهِدَتِ الْأُسْتَاذَتَانِ فِي الْجَامِعَةِ. The professors (F, D) were seen at  
the university.

Recall that when the subject precedes the verb, the latter must indicate the number of the noun as well as its gender, as in the following examples:

الْأُسْتَاذَانِ شُوهِدَا فِي الْجَامِعَةِ.  
The professors (M, D) were seen at the university.

الْأُسْتَاذَتَانِ شُوهِدَتَا فِي الْجَامِعَةِ.  
The professors (F, D) were seen at the university.

In the preceding first sentence, the subject, a masculine, dual noun, is placed before the verb, thus making it necessary for the verb to agree with the noun in gender and number. On the other hand, the subject that begins the second sentence is feminine and dual, which explains why the verb *شُوهِدَتَا* is feminine and dual.

### 3. Plural:

شَاهَدَ الطُّلَّابُ الْمُعَلِّمِينَ فِي الْجَامِعَةِ.  
The students saw the teachers (M, Pl) at the university.

شُوهِدَ الْمُعَلِّمُونَ فِي الْجَامِعَةِ.  
The teachers (M, Pl) were seen at the university.

شَاهَدَ الطُّلَّابُ الْمُعَلِّمَاتِ فِي الْجَامِعَةِ.  
The students saw the teachers (F, Pl) at the university.

شُوهِدَتِ الْمُعَلِّمَاتُ فِي الْجَامِعَةِ.  
The teachers (F, Pl) were seen at the university.

As in the dual above, when the subject precedes the verb, the verb must agree with the subject in number and gender, as in the following:

المُعَلِّمُونَ شُهِدُوا فِي الْجَامِعَةِ.

The teachers (M, Pl) were seen at the university.

المُعَلِّمَاتُ شُهِدْنَ فِي الْجَامِعَةِ.

The teachers (F, Pl) were seen at the university.

It should be mentioned that whereas *فَاعِل*, the performer, is not expressed in passive structures, certain phrases are typically used to indicate the doer, or the agent who executed the action. Such phrases, which may have been introduced into Modern Standard Arabic due to translation from Western languages, include *بِقَلَم* “by the pen of” (restricted to verbs expressing writing), *عَلَى يَدٍ* “by/on the hand of,” *مِنْ قِبَلٍ* “by,” or *مِنْ طَرَفٍ* “by” (*lit.* “from the side of”), *مِنْ جَانِبٍ* “from the side of,” and *مِنْ لَدُنٍ* “by.” Thus, one encounters examples like the following:

كُتِبَتِ الرِّسَالَةُ بِقَلَمِ الرَّئِيسِ.

The letter was written by the president. (*lit.* “by the president’s pen”)

مُنِحَ الْكَاتِبُ الْجَائِزَةَ مِنْ طَرَفِ الْحُكُومَةِ.

The writer was awarded the prize by the government.

We mentioned above that verbs in the passive voice undergo internal change in their vowel patterns. The passive voice in past tense verbs requires the initial consonant to always be followed by a *Dhamma*. If the verb has a long vowel as in *فَاعِلَ* and *تَفَاعَلَ* forms, a *waaw* is used instead of a *Dhamma*. The penultimate consonant must always be followed by a *kasra*. Examine the following lists of verbs in the past tense in the active and passive voice:

| Verb form | Active voice | Passive voice | Meaning          |
|-----------|--------------|---------------|------------------|
| فَعَلَ    | كَتَبَ       | كُتِبَ        | was written      |
|           | زَارَ        | زِيرَ         | was visited      |
|           | سَارَ        | سِيرَ         | was walked       |
|           | نَامَ        | نِيمَ         | was put to sleep |
|           | مَشَى        | مُشِيَ        | was walked       |
|           | عَدَّ        | عُدَّ         | was counted      |

| <i>Verb form</i> | <i>Active voice</i> | <i>Passive voice</i> | <i>Meaning</i>        |
|------------------|---------------------|----------------------|-----------------------|
| فَعَّلَ          | عَلَّمَ             | عُلِّمَ              | was taught            |
|                  | سَمَّى              | سُمِّيَ              | was named             |
| فَاعَلَ          | سَاعَدَ             | سُوِّدَ              | was helped            |
|                  | نَادَى              | نُودِيَ              | was called            |
| أَفْعَلَ         | أَرْسَلَ            | أُرْسِلَ             | was sent              |
|                  | أَجَابَ             | أُجِيبَ              | was answered          |
|                  | أَعْطَى             | أُعْطِيَ             | was given             |
|                  | أَعَدَّ             | أُعِدَّ              | was prepared          |
| تَفَعَّلَ        | تَعَلَّمَ           | تُعَلِّمَ            | was learned           |
|                  | تَحَدَّثَ           | تُحَدَّثَ            | was discussed         |
|                  | تَبَنَّى            | تُبْنَى              | was adopted           |
| تَفَاعَلَ        | تَحَارَبَ           | تُحَارَبَ            | was battled           |
|                  | تَنَادَى            | تُنُودَى             | was called            |
| اِنْفَعَلَ       | اِنْكَسَرَ          |                      | was broken            |
|                  | اِنْقَادَ           |                      | was led               |
|                  | اِنْبَنَى           |                      | was built             |
|                  | اِنْضَمَّ           |                      | was joined            |
| اِفْتَعَلَ       | اِخْتَفَلَ          | اُخْتُفِلَ           | was celebrated        |
|                  | اِخْتَارَ           | اِخْتِيرَ            | was chosen            |
|                  | اِهْتَمَّ           | اُهْتَمَّ            | was paid attention to |
| اِفْعَلَّ        | اِحْمَرَّ           |                      | turned red            |
| اِسْتَفْعَلَ     | اِسْتَعْمَلَ        | اُسْتُعْمِلَ         | was used              |
|                  | اِسْتَطَاعَ         | اُسْتُطِيعَ          | was enabled           |
|                  | اِسْتَرَدَّ         | اُسْتُرِدَّ          | was retrieved         |
|                  | اِسْتَشْنَى         | اُسْتُشْنِيَ         | was excepted from     |

Note that *اِنْفَعَلَ* and *اِفْعَلَ* verb forms cannot be put in the passive voice due to the fact that they are not transitive verbs. Additionally, some verbs are often, but not always, used in the passive voice. Examples include *وُلِدَ* “to be born,” *شُفِيَ* “to recover from illness,” and *جُنَّ* “to be or become insane, mad, madly excited,” as in the following:

|                                             |                                               |
|---------------------------------------------|-----------------------------------------------|
| وُلِدَ أَحْمَدُ فِي مَرَّاكَشَ.             | Ahmad was born in the city of Marrakesh.      |
| شُفِيَ الْمَرِيضُ مِنْ مَرَضِهِ.            | The sick person recovered.                    |
| جُنَّ جُنُونُهُ عِنْدَمَا سَمِعَ الْخَبَرَ. | He became madly upset when he heard the news. |

Hollow verbs form their passive voice in the past tense by changing the middle ‘*alif*’ into a *yaa*’. The use of the *yaa*’ instead of a *kasra* is to compensate for the missing third consonant. Thus, in the active voice *زَارَ* “to visit” and *قَالَ* “to say” become *زِيرَ* “he/it was visited,” and *قِيلَ* “it was said,” respectively. It must be noted that the active voice form of such verbs is commonly used. However, the passive voice form *قِيلَ إِنَّ* “it was said that” is rather common, especially when the source of “reporting” or “news” is not known. Examine the following example:

|                                                              |
|--------------------------------------------------------------|
| قِيلَ إِنَّ الرَّئِيسَ اجْتَمَعَ مَعَ بَعْضِ الْوُزَرَاءِ.   |
| It was mentioned that the president met with some ministers. |

### 16.1.1 Defective verbs

In the past tense, defective verbs form their passive voice by placing a *Dhamma* after the first consonant and a *kasra* before the final consonant which is changed into a *yaa*’. This causes some adjustment in the orthography. Instead of the regular ‘*alif*’ in verbs that are normally written with a final ‘*alif*’, or an ‘*alif maqSuura*’, the passive voice of such verbs in the past tense is written with a *yaa*’, as in the following examples:

| Active voice | Passive voice | Meaning     |
|--------------|---------------|-------------|
| دَعَا        | دُعِيَ        | was invited |
| قَضَى        | قُضِيَ        | was judged  |
| سَمَّى       | سُمِّيَ       | was named   |



Examine the following sentences, which illustrate some of these passive verbs:

دُعِيَ الطُّلَّابُ إِلَى حَفْلَةِ الْأُسْتَاذِ. The students were invited to the teacher's party.

سُمِّيَتِ الْبِنْتُ لَيْلَى. The girl was named Laila.

قُضِيَ فِي هَذِهِ الْقَضِيَّةِ. This case was decided.

### 16.1.2 Doubled verbs

In the past tense, doubled verbs, on the other hand, begin with a *Dhamma* after the first consonant; the final vowel in this case is a *fat-Ha*. For example, we obtain عُدَّ “he/it was counted, considered” from عَدَّ and شُكَّ فِي “he/it was doubted,” from شَكَّ and so on. Examine the following sentence:

شُكَّ فِي قَوْلِ هَذَا الرَّجُلِ. The words of this man were doubted.

حُلَّتْ هَذِهِ الْمُسْكَلةُ بِسُهُولَةٍ. This problem was easily solved.

## 16.2 PRESENT TENSE الْمُضَارِعُ الْمَبْنِي لِلْمَجْهُولِ

Present tense verbs form the passive voice by placing a *Dhamma* following the first consonant and a *fat-Ha* before the final consonant. Examine the following lists of verbs in the present, active, and passive voice:

| Verb form | Active voice | Passive voice | Meaning         |
|-----------|--------------|---------------|-----------------|
| فَعَلَ    | يَكْتُبُ     | يُكْتَبُ      | is written      |
|           | يَزُورُ      | يُزَارُ       | is visited      |
|           | يَسِيرُ      | يُسَارُ       | is walked       |
|           | يَنَامُ      | يُنَامُ       | is put to sleep |
|           | يَمْشِي      | يُمَشَى       | is walked       |
| فَعَّلَ   | يَعُدُّ      | يُعَدُّ       | is counted      |
|           | يُعَلِّمُ    | يُعَلَّمُ     | is taught       |
|           | يُسَمِّي     | يُسَمَّى      | is named        |

| Verb form    | Active voice   | Passive voice  | Meaning              |
|--------------|----------------|----------------|----------------------|
| فَاعَلَ      | يُسَاعِدُ      | يُسَاعَدُ      | is helped            |
|              | يُنَادِي       | يُنَادَى       | is called            |
| أَفْعَلَ     | يُرْسِلُ       | يُرْسَلُ       | is sent              |
|              | يُجِيبُ        | يُجَابُ        | is answered          |
|              | يُعْطِي        | يُعْطَى        | is given             |
|              | يُعِدُّ        | يُعَدُّ        | is prepared          |
| تَفَعَّلَ    | يَتَعَلَّمُ    | يَتَعَلَّمُ    | is learned           |
|              | يَتَحَدَّثُ    | يَتَحَدَّثُ    | is discussed         |
|              | يَتَّبَعِي     | يُتَّبَعِي     | is adopted           |
| تَفَاعَلَ    | يَتَحَارَبُ    | يُتَحَارَبُ    | is battled           |
|              | يَتَنَادَى     | يُتَنَادَى     | is called            |
| اِنْفَعَلَ   | يَنْكَسِرُ     |                | is broken            |
|              | يَنْقَادُ      |                | is led               |
|              | يَنْبَنِي      |                | is built             |
|              | يَنْضُمُ إِلَى | يُنْضَمُ إِلَى | is joined            |
| اِفْتَعَلَ   | يُحْتَفِلُ     | يُحْتَفَلُ     | is celebrated        |
|              | يُخْتَارُ      | يُخْتَارُ      | is chosen            |
|              | يُهْتَمُّ بِهِ | يُهْتَمُّ بِهِ | is paid attention to |
| اِفْعَلَ     | يَحْمَرُّ      |                | to turn red          |
| اِسْتَفْعَلَ | يَسْتَعْمِلُ   | يُسْتَعْمَلُ   | is used              |
|              | يَسْتَطِيعُ    | يُسْتَطَاعُ    | is enabled           |
|              | يَسْتَرُدُّ    | يُسْتَرَدُّ    | is retrieved         |
|              | يَسْتَثْنِي    | يُسْتَثْنَى    | is excepted          |

### 16.2.1 Hollow verbs

The passive voice of hollow verbs in the present tense is formed by placing a *Dhamma* after the first consonant, and instead of the penultimate *fat-Ha*, an

'*alif* is used. The use of an '*alif* instead of a *fat-Ha* is to compensate for the absence of the third consonant. Examine the following table:

| <i>Active voice</i> | <i>Passive voice</i> | <i>Meaning</i> |
|---------------------|----------------------|----------------|
| يَزُورُ             | يُزَارُ              | is visited     |
| يَعُودُ             | يُعَادُ              | is returned    |
| يَقُولُ             | يُقَالُ              | is said        |
| يَقُومُ             | يُقَامُ              | is established |

Examine the following sentences:

يُزَارُ هَذَا الْمَكَانُ كَثِيرًا. This place is visited a lot.

The passive voice verb *يُقَالُ* *إنَّ* "it is said that" is commonly used, especially when the source of "news" or "reporting" is not known. Examine the following example:

يُقَالُ إِنَّ الشِّتَاءَ الْقَادِمَ سَيَكُونُ بَارِدًا. It is said that next winter will be cold.

### 16.2.2 Defective verbs

The passive voice of defective verbs in the present tense is formed by placing a *Dhamma* after the first consonant and a *fat-Ha* following the final consonant. These verbs end with an '*alif* sound. This necessitates an adjustment in the orthography. Instead of the final *waaw* or final *yaa'* in the present tense, the passive voice of such verbs is written with an '*alif maqSuura*, as in the following examples:

| <i>Active voice</i> | <i>Passive voice</i> | <i>Meaning</i> |
|---------------------|----------------------|----------------|
| يَدْعُو             | يُدْعَى              | is called      |
| يَقْلِي             | يُقْلَى              | is fried       |
| يُسَمِّي            | يُسَمَّى             | is named       |
| يَرْمِي             | يُرْمَى              | is thrown      |



and in the plural when they are preceded by a long vowel (see Chapter 13).  
Examine the following examples:

يَجِبُ أَنْ تُنْشَرَ هَذِهِ الْمَقَالَةُ فِي الْجَرِيدَةِ.

This article must be published in the newspaper.

يَا سَلْمَى، هَلْ نُودِيتِ حَتَّى تُقَابِلِي؟

Salma, were you called for an interview (*lit.* to be interviewed)?

طُلِبَ أَحْمَدُ كَيْ يُوظَّفَ فِي الشَّرْكَةِ.

Ahmad was invited in order to be employed in the company.

دُعِيَ الطَّالِبَانِ كَيْ يُسْتَخْدَمَا فِي الْجَيْشِ.

The two students were called in order to serve in the army.

دُعِيَ الْمُوظَّفُونَ لِئَدْرَبُوا عَلَى الْحَاسِبِ.

The employees were assembled to be trained on the computer.

## 16.4 FUTURE TENSE الْمُسْتَقْبَلُ الْمَبْنِيُّ لِلْمَجْهُولِ

The passive voice can be put in the future tense simply by the use of the future particle **سَوْفَ** or **سَ** plus the passive voice of verbs in the present tense, as in the following:

سَوْفَ يُؤْكَلُ هَذَا الطَّعَامُ غَدًا.

This food will be eaten tomorrow.

سَتُدْرَسُ اللُّغَاتُ الْأَجْنَبِيَّةُ فِي الْمَدْرَسَةِ الْجَدِيدَةِ.

Foreign languages will be taught in the new school.

سَوْفَ تُبْنَى الْمَدِينَةُ مِنْ جَدِيدٍ.

The city will be rebuilt again.

سَيُعَادُ الْكِتَابُ إِلَى الْمَكْتَبَةِ غَدًا.

The book will be returned to the library tomorrow.

سَوْفَ تُعَادُ هَذِهِ الْمَجَلَّةُ إِلَى الْمَكْتَبَةِ.

This journal will be returned to the library.

## CHAPTER 17

# Imperative verbs فِعْلُ الْأَمْرِ

The imperative form of verbs is used to give someone, an addressee, a command, an order, or a request to perform an act. There are two types of commands: (1) direct and (2) indirect.

The direct imperative is the form of a verb used to ask the addressee to perform an act. Imperative verb forms are generally used with the second person pronouns, singular, dual, or plural, as in the following for the verb كَتَبَ “to write”:

كَتَبَ / يَكْتُبُ

### Singular pronouns:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتَ                     | اُكْتُبْ               | [you (M)] write! |
| أَنْتِ                     | اُكْتُبِي              | [you (F)] write! |

### Dual pronouns:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمَا                  | اُكْتُبَا              | [you (M)] write! |
| أَنْتُمَا                  | اُكْتُبَا              | [you (F)] write! |

### Plural pronouns:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمْ                   | اُكْتُبُوا             | [you (M)] write! |
| أَنْتُنَّ                  | اُكْتُبْنَ             | [you (F)] write! |

The indirect imperative conveys a suggestion, a request or a milder form of command directed to an addressee to perform an act. It is generally used with the third person singular, dual or plural pronoun. The indirect imperative can also be used with the first and second person pronouns. It is often translated as “had better” in English.

## 17.1 FORM I IMPERATIVE VERBS صيغة فَعَلَ - الأمر

Verbs of the فَعَلَ pattern such as شَرَبَ, كَتَبَ, دَرَسَ begin with اُ or اِ. The choice of اُ or اِ is determined by the penultimate vowel in the present tense form of the verb. It is therefore very necessary to learn the present tense form of verbs accurately. For example, the imperative of يَكْتُبُ / كَتَبَ is اُكْتُبْ.

If the middle vowel in the present tense of فَعَلَ verbs is a *fat-Ha* or a *kasra*, the imperative verb form must begin with a *kasra*. In the orthography, the expected *hamza* is not written; an 'alif followed by a *kasra* اِ (prothetic 'alif) is used, as in يَشْرَبُ / شَرَبَ:

### 17.1.1 Middle vowel *fat-Ha* or *kasra*

شَرَبَ / يَشْرَبُ

#### Singular:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتَ                     | اشْرَبْ                | [you (M)] drink! |
| أَنْتِ                     | اشْرَبِي               | [you (F)] drink! |

#### Dual:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمَا                  | اشْرَبَا               | [you (M)] drink! |
| أَنْتُمَا                  | اشْرَبَا               | [you (F)] drink! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمْ                   | اشْرَبُوا              | [you (M)] drink! |
| أَنْتُنَّ                  | اشْرَبْنَ              | [you (F)] drink! |

Recall that the final *'alif* in the plural verb in the masculine اشربوا is not pronounced. It is only used in the orthography to mark the word as a verb.

If the penultimate vowel in the present tense of فَعَلَ is a *kasra*, as in يَجْلِسُ / جَلَسَ “to sit,” the vowel beginning the imperative form is a *kasra*, as in the following:

جَلَسَ / يَجْلِسُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتَ                     | اجْلِسْ                | [you (M)] sit! |
| أَنْتِ                     | اجْلِسِي               | [you (F)] sit! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمَا                  | اجْلِسَا               | [you (M)] sit! |
| أَنْتُمَا                  | اجْلِسَا               | [you (F)] sit! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمْ                   | اجْلِسُوا              | [you (M)] sit! |
| أَنْتُنَّ                  | اجْلِسْنَ              | [you (F)] sit! |



### 17.1.2 Middle vowel *hamza*

When *فَعَلَ* verbs have an initial *hamza*, as in *يَأْكُلُ* / *أَكَلَ* or *يَأْخُذُ* / *أَخَذَ*, the *hamza* drops, as in the following:

أَكَلَ / يَأْكُلُ

#### Singular:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتَ                     | كُلْ                   | [you (M)] eat! |
| أَنْتِ                     | كُلِي                  | [you (F)] eat! |

#### Dual:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمَا                  | كُلَا                  | [you (M)] eat! |
| أَنْتُمَا                  | كُلَا                  | [you (F)] eat! |

#### Plural:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمْ                   | كُلُوا                 | [you (M)] eat! |
| أَنْتُنَّ                  | كُلْنَ                 | [you (F)] eat! |

### 17.1.3 *Waaw*-beginning verbs

In *waaw*-beginning verbs as in *يَصِفُ* / *وَصَفَ* “to describe,” the *hamza* that usually begins the imperative form does not appear. The vowel following the first consonant in the imperative form takes the middle vowel of the present tense of the verb for *هُوَ*.

An example of when the middle vowel is a *kasra*, as in *يَصِفُ* / *وَصَفَ* “to describe,” is below:

## وَصَفَ / يَصِفُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>      |
|----------------------------|------------------------|---------------------|
| أَنْتَ                     | صِفْ                   | [you (M)] describe! |
| أَنْتِ                     | صِفِي                  | [you (F)] describe! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>      |
|----------------------------|------------------------|---------------------|
| أَنْتُمَا                  | صِفَا                  | [you (M)] describe! |
| أَنْتُمَا                  | صِفَا                  | [you (F)] describe! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>      |
|----------------------------|------------------------|---------------------|
| أَنْتُمْ                   | صِفُوا                 | [you (M)] describe! |
| أَنْتُنَّ                  | صِفْنَ                 | [you (F)] describe! |

An example of when the middle vowel is a *fat-Ha*, as in وَضَعَ / يَضَعُ “to put, to place,” follows:

## وَضَعَ / يَضَعُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتَ                     | ضَعْ                   | [you (M)] put! |
| أَنْتِ                     | ضَعِي                  | [you (F)] put! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمَا                  | ضَعَا                  | [you (M)] put! |
| أَنْتُمَا                  | ضَعَا                  | [you (F)] put! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمْ                   | ضَعُوا                 | [you (M)] put! |
| أَنْتُنَّ                  | ضَعْنَ                 | [you (F)] put! |

**17.1.4 Hollow verbs**

As with the *waaw*-beginning verbs, there is no initial *hamza* in the imperative of the *فَعَلَ* form of hollow verbs. The imperative of hollow verbs such as *عَادَ*, *زَارَ*, and *نَامَ* results in the shortening of the long vowel of the present tense of the verb form for some pronouns.

The present tense of *زَارَ* for *أَنْتِ* is *تَزُورِينَ*, in other words, it has a long vowel in the suffix. The imperative of this form maintains the two long vowels, as in *زُورِي*. Below are examples of hollow verbs that contain the three long vowels in Arabic (*waaw*, *yaa'* and *'alif*) and their imperative forms:

زَارَ / يَزُورُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتِ                     | زُورِي                 | [you (M)] visit! |
| أَنْتِ                     | زُورِي                 | [you (F)] visit! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمَا                  | زُورَا                 | [you (M)] visit! |
| أَنْتُمَا                  | زُورَا                 | [you (F)] visit! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمْ                   | زُورُوا                | [you (M)] visit! |
| أَنْتُنَّ                  | زُورْنَ                | [you (F)] visit! |

سَارَ / يَسِيرُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتَ                     | سِرْ                   | [you (M)] walk! |
| أَنْتِ                     | سِيرِي                 | [you (F)] walk! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتُمَا                  | سِيرَا                 | [you (M)] walk! |
| أَنْتُمَا                  | سِيرَا                 | [you (F)] walk! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتُمْ                   | سِيرُوا                | [you (M)] walk! |
| أَنْتُنَّ                  | سَرْنَ                 | [you (F)] walk! |

نَامَ / يَنَامُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتَ                     | نَمْ                   | [you (M)] sleep! |
| أَنْتِ                     | نَامِي                 | [you (F)] sleep! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمَا                  | نَامَا                 | [you (M)] sleep! |
| أَنْتُمَا                  | نَامَا                 | [you (F)] sleep! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمْ                   | نَامُوا                | [you (M)] sleep! |
| أَنْتُنَّ                  | نَمْنَ                 | [you (F)] sleep! |

**17.1.5 Defective verbs**

The prosthetic 'alif| is followed by either a *kasra* if the indicative present tense is a *yaa*' as in بَنَى / يَبْنِي or a *Dhamma* if the indicative present tense is a *waaw*:

The imperative form for the pronoun أَنْتَ must end with a *kasra* in verbs whose present tense ends with *yaa'*. The pronoun أَنْتِ in the imperative form must end with a *yaa'*. The dual pronoun أَنْتُمَا must maintain the *yaa'* followed by an '*alif*' as the dual marker. The masculine plural pronoun أَنْتُمْ drops the *yaa'* and must end with a *waaw*, followed by an '*alif*' in the orthography. Finally, the feminine plural pronoun أَنْتُنَّ must end with a *yaa'* followed by ن. Examine the following table for the verb بَنَى / يَبْنِي "to build":

بَنَى / يَبْنِي

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتَ                     | ابْنِ                  | [you (M)] build! |
| أَنْتِ                     | ابْنِي                 | [you (F)] build! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمَا                  | ابْنِيَا               | [you (M)] build! |
| أَنْتُمَا                  | ابْنِيَا               | [you (F)] build! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمْ                   | ابْنُوا                | [you (M)] build! |
| أَنْتُنَّ                  | ابْنِينَ               | [you (F)] build! |

The imperative form of defective verbs whose present tense ends with a *waaw* as in يَعْلُو / عَلَا "to go up, to rise," must always begin with an '*alif*' followed by a *Dhamma*.

The imperative form for the pronoun أَنْتَ must end with a *Dhamma*. The pronoun أَنْتِ in the imperative form ends with a *yaa'*. The dual pronoun أَنْتُمَا must maintain the *waaw*, followed by an '*alif*' as the dual marker. The masculine plural pronoun أَنْتُمْ must end with a *waaw*, also followed by an '*alif*' in the orthography to indicate that the word is a verb. Finally, the feminine plural pronoun أَنْتُنَّ must end with a *waaw* followed by نَ. Examine the following imperative forms of the verb دَعَا / يَدْعُو "to invite":

دَعَا / يَدْعُو

### Singular:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنْتَ                     | اُدْعُ                 | [you (M)] invite! |
| أَنْتِ                     | اِدْعِي                | [you (F)] invite! |

### Dual:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنْتُمَا                  | اُدْعُوا               | [you (M)] invite! |
| أَنْتُمَا                  | اُدْعُوا               | [you (F)] invite! |

### Plural:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنْتُمْ                   | اُدْعُوا               | [you (M)] invite! |
| أَنْتُنَّ                  | اُدْعَوْنَ             | [you (F)] invite! |

## 17.1.6 Doubled verbs

Like *waaw*-beginning and hollow verbs, double verbs in Form I imperatives do not have a *prosthetic 'alif* .

The imperative form of doubled verbs always ends with a double consonant. For the pronoun أَنْتَ a *fat-Ha* follows the doubled consonants. For the pronoun أَنْتِ a *yaa'* follows the doubled consonants. For the dual pronoun أَنْتُمَا an *'alif* follows the doubled consonants. For the plural pronoun أَنْتُمْ a *waaw* must follow the doubled consonant, followed in the orthography by an *'alif*. The imperative form of defective verbs for the pronoun أَنْتُمْ takes a different form, as in the table below for the verb رَدَّ / يَرُدُّ “to reply, to return, to respond”:

رَدَّ / يَرُدُّ

### Singular:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتَ                     | رُدَّ                  | [you (M)] reply! |
| أَنْتِ                     | رُدِّي                 | [you (F)] reply! |

### Dual:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمَا                  | رُدَّا                 | [you (M)] reply! |
| أَنْتُمَا                  | رُدَّا                 | [you (F)] reply! |

### Plural:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمْ                   | رُدُّوا                | [you (M)] reply! |
| أَنْتُنَّ                  | ارْجُدْنَ              | [you (F)] reply! |

Note that in the imperative form for أَنْتُنَّ “you (F, Pl),” the geminated identical consonant of the doubled verb must be separated by a vowel.



## 17.2 FORM II-X IMPERATIVE VERBS فَعَّلَ - اسْتَفْعَلَ - الْأَمْرُ

Imperative verbs of these verb forms will be presented under two categories: The first category includes the following verb forms: فَعَّلَ (Form II), فَاعَلَ (Form III), أَفْعَلَ (Form IV), اِنْفَعَلَ (Form VII), اِفْتَعَلَ (Form VIII) and اسْتَفْعَلَ (Form X).

The imperative for the pronoun أَنْتَ must end with a *yaa*; the form for the dual pronoun أَنْتُمَا must end with an *'alif*; verbs for the pronoun أَنْتُمْ must end with a *waaw* followed by an *'alif* (in the orthography). Finally, verbs for the pronoun أَنْتُمْ must end with ن preceded by a *sukuun*. Examine the following verbs:

### 17.2.1 Form II verbs صِيغَةُ فَعَّلَ

دَرَّسَ / يُدَرِّسُ

#### Singular:

| Independent pronoun | Imperative form | Meaning          |
|---------------------|-----------------|------------------|
| أَنْتَ              | دَرِّسْ         | [you (M)] teach! |
| أَنْتِ              | دَرِّسِي        | [you (F)] teach! |

#### Dual:

| Independent pronoun | Imperative form | Meaning          |
|---------------------|-----------------|------------------|
| أَنْتُمَا           | دَرِّسَا        | [you (M)] teach! |
| أَنْتُمَا           | دَرِّسَا        | [you (F)] teach! |

#### Plural:

| Independent pronoun | Imperative form | Meaning          |
|---------------------|-----------------|------------------|
| أَنْتُمْ            | دَرِّسُوا       | [you (M)] teach! |
| أَنْتُنَّ           | دَرِّسْنَ       | [you (F)] teach! |

### 17.2.2 Form III verbs صِيغَةُ فَاعِلٍ

سَافَرَ / يُسَافِرُ

#### Singular:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنْتَ                     | سَافِرْ                | [you (M)] travel! |
| أَنْتِ                     | سَافِرِي               | [you (F)] travel! |

#### Dual:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنْتُمَا                  | سَافِرَا               | [you (M)] travel! |
| أَنْتُمَا                  | سَافِرَا               | [you (F)] travel! |

#### Plural:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>    |
|----------------------------|------------------------|-------------------|
| أَنْتُمْ                   | سَافِرُوا              | [you (M)] travel! |
| أَنْتُنَّ                  | سَافِرْنَ              | [you (F)] travel! |

### 17.2.3 Form IV verbs صِيغَةُ أَفْعَلَ

أَرْسَلَ / يُرْسِلُ

#### Singular:

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتَ                     | أَرْسِلْ               | [you (M)] send! |
| أَنْتِ                     | أَرْسِلِي              | [you (F)] send! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتُمَا                  | أَرْسِلَا              | [you (M)] send! |
| أَنْتُمَا                  | أَرْسِلَا              | [you (F)] send! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتُمْ                   | أَرْسِلُوا             | [you (M)] send! |
| أَنْتُنَّ                  | أَرْسِلْنَ             | [you (F)] send! |

### 17.2.4 Form VII verbs صِيغَةُ انْفَعَلَ

انْصَرَفَ / يَنْصَرِفُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>     |
|----------------------------|------------------------|--------------------|
| أَنْتَ                     | انْصَرِفْ              | [you (M)] go away! |
| أَنْتِ                     | انْصَرِفِي             | [you (F)] go away! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>     |
|----------------------------|------------------------|--------------------|
| أَنْتُمَا                  | انْصَرِفَا             | [you (M)] go away! |
| أَنْتُمَا                  | انْصَرِفَا             | [you (F)] go away! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>     |
|----------------------------|------------------------|--------------------|
| أَنْتُمْ                   | انْصَرَفُوا            | [you (M)] go away! |
| أَنْتُنَّ                  | انْصَرَفْنَ            | [you (F)] go away! |

### 17.2.5 Form VIII verbs صِيغَةُ افْتَعَلَ

اجْتَمَعَ / يَجْتَمِعُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتَ                     | اجْتَمِعْ              | [you (M)] meet! |
| أَنْتِ                     | اجْتَمِعِي             | [you (F)] meet! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتُمَا                  | اجْتَمِعَا             | [you (M)] meet! |
| أَنْتُمَا                  | اجْتَمِعَا             | [you (F)] meet! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>  |
|----------------------------|------------------------|-----------------|
| أَنْتُمْ                   | اجْتَمِعُوا            | [you (M)] meet! |
| أَنْتُنَّ                  | اجْتَمِعْنَ            | [you (F)] meet! |

## 17.2.6 Form X verbs صِيغَةُ اسْتَفْعَلَ

اسْتَقْبَلْ / يَسْتَقْبِلُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتَ                     | اسْتَخْدِمْ            | [you (M)] use! |
| أَنْتِ                     | اسْتَخْدِمِي           | [you (F)] use! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمَا                  | اسْتَخْدِمَا           | [you (M)] use! |
| أَنْتُمَا                  | اسْتَخْدِمَا           | [you (F)] use! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i> |
|----------------------------|------------------------|----------------|
| أَنْتُمْ                   | اسْتَخْدِمُوا          | [you (M)] use! |
| أَنْتُنَّ                  | اسْتَخْدِمْنَ          | [you (F)] use! |

The second category includes تَفَعَّلَ (Form V) and تَفَاعَلَ (Form VI) verb imperative forms. Examine the following verbs:

## 17.2.7 Form V verbs صِيغَةُ تَفَعَّلَ

تَكَلَّمَ / يَتَكَلَّمُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتَ                     | تَكَلَّمْ              | [you (M)] speak! |
| أَنْتِ                     | تَكَلَّمِي             | [you (F)] speak! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمَا                  | تَكَلَّمَا             | [you (M)] speak! |
| أَنْتُمَا                  | تَكَلَّمَا             | [you (F)] speak! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>   |
|----------------------------|------------------------|------------------|
| أَنْتُمْ                   | تَكَلَّمُوا            | [you (M)] speak! |
| أَنْتُنَّ                  | تَكَلَّمْنَ            | [you (F)] speak! |

### 17.2.8 Form VI verbs صِبْغَةَ تَفَاعَلَ

تَعَاوَنَ / يَتَعَاوَنُ

**Singular:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>       |
|----------------------------|------------------------|----------------------|
| أَنْتَ                     | تَعَاوَنُ              | [you (M)] cooperate! |
| أَنْتِ                     | تَعَاوَنِي             | [you (F)] cooperate! |

**Dual:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>       |
|----------------------------|------------------------|----------------------|
| أَنْتُمَا                  | تَعَاوَنَا             | [you (M)] cooperate! |
| أَنْتُمَا                  | تَعَاوَنَا             | [you (F)] cooperate! |

**Plural:**

| <i>Independent pronoun</i> | <i>Imperative form</i> | <i>Meaning</i>       |
|----------------------------|------------------------|----------------------|
| أَنْتُمْ                   | تَعَاوَنُوا            | [you (M)] cooperate! |
| أَنْتُنَّ                  | تَعَاوَنَنَّ           | [you (F)] cooperate! |

Note that if the verb ends with a ن as in تَعَاوَنَ, the ن is doubled and geminated, as in the following for the pronoun أَنْتُنَّ:

أَنْتُنَّ تَعَاوَنَنَّ

**17.3 INDIRECT IMPERATIVE**

As was mentioned at the beginning of this chapter, indirect imperatives convey suggestions to perform an act. Whereas the direct imperative applies only to the second person pronouns أَنْتَ and أَنْتِ and their plural and dual forms أَنْتُمْ and أَنْتُنَّ, the indirect imperative applies to all personal pronouns. This includes the first person plural pronouns أَنَا and نَحْنُ and the third person singular pronouns هُوَ and هِيَ in addition to their dual counterparts هُمَا (M) and هُمَا (F) and plural forms هُمْ and هُنَّ.

Indirect imperatives are formed by the use of لَ in front of the present tense form of the verb in the jussive. In other words, the verb must end with a *sukuun* or a long vowel ('*alif*, *waaw*, or *yaa*'). The only exceptions are the forms for أَنْتُنَّ and هُنَّ that we see in the following:

First person pronouns:

لَاذْهَبْ I had better go  
لِنَذْهَبْ let's go

Second person pronouns:

لِتَذْهَبْ you (M) had better go or you go  
لِتَذْهَبِي you (F) had better go or you go  
لِتَذْهَبَا you (M/F, D) had better go  
لِتَذْهَبُوا you (M, Pl) had better go  
لِتَذْهَبْنَ you (F, Pl) had better go

Third person pronouns:

|              |                                           |
|--------------|-------------------------------------------|
| لِيَذْهَبْ   | he had better go or let him go            |
| لَتَذْهَبْ   | she had better go or let her go           |
| لِيَذْهَبَا  | they (M, D) had better go or let them go  |
| لَتَذْهَبَا  | they (F, D) had better go or let them go  |
| لِيَذْهَبُوا | they (M, Pl) had better go or let them go |
| لِيَذْهَبْنَ | they (F, Pl) had better go or let them go |

## 17.4 NEGATIVE IMPERATIVE النَّهْي

The negative imperative is formed with لا followed by the jussive (see Chapter 15). Examine the following examples:

|                |                       |
|----------------|-----------------------|
| لا تَكْتُبْ!   | Don't write (M, Sg)!  |
| لا تَكْتُبِي!  | Don't write (F, Sg)!  |
| لا تَكْتُبَا!  | Don't write (M/F, D)! |
| لا تَكْتُبُوا! | Don't write (M, Pl)!  |

Note that if the ن is not preceded by a long vowel, it is not dropped as in the following:

|                 |                      |
|-----------------|----------------------|
| لا تَكْتُبْنَ ! | Don't write (F, Pl)! |
|-----------------|----------------------|

## 17.5 WARNINGS التَّحْذِير

There is another way of expressing النَّهْي or warning التَّحْذِير, which is less frequently used in Modern Standard Arabic. The particle إِيَّا plus a pronoun in one of the second person suffixal forms functions as a warning when followed by the content of the warning. This can be provided by a dependent clause or a noun. It may be followed by أَنْ followed by the subjunctive verb form, as in the following examples:



|                              |                                  |
|------------------------------|----------------------------------|
| إِيَّاكَ أَنْ تَلْعَبَ!      | Be careful (M, Sg) not to play.  |
| إِيَّاكِ أَنْ تَلْعَبِي!     | Be careful (F, Sg) not to play.  |
| إِيَّاكُمَا أَنْ تَلْعَبَا!  | Be careful (M/F, D) not to play. |
| إِيَّاكُمْ أَنْ تَلْعَبُوا!  | Be careful (M, Pl) not to play.  |
| إِيَّاكُنَّ أَنْ تَلْعَبْنَ! | Be careful (F, Pl) not to play.  |

إِيَّا and the personal suffixal pronouns can be followed by مِنْ, which is followed by the subjunctive particle أَنْ and a subjunctive verb. Thus we can obtain the following as illustration:

|                                                |                                     |
|------------------------------------------------|-------------------------------------|
| إِيَّاكَ مِنْ أَنْ تَلْعَبَ!                   | Beware (M, Sg) of playing!          |
| إِيَّاكُمْ مِنْ أَنْ تُهْمَلُوا الْوُجُوبَاتِ! | Never forget your (M, Pl) homework! |

إِنْ plus the subjunctive verb form can be substituted with a *maSdar* preceded by a *waaw*. Thus إِيَّاكَ أَنْ تَلْعَبَ is equivalent in meaning to إِيَّاكَ وَاللَّعِبَ “take care not to play” or “be careful not to play.”

إِيَّا plus the personal pronoun suffix can be followed by مِنْ in addition to *maSdar*, as in:

|                          |                            |
|--------------------------|----------------------------|
| إِيَّاكَ مِنَ اللَّعِبِ! | Beware (M, Sg) of playing! |
|--------------------------|----------------------------|

Furthermore, إِيَّا plus the personal pronoun can be followed by a noun or a *maSdar* preceded by a *waaw* و, as in the following examples:

|                              |                              |
|------------------------------|------------------------------|
| إِيَّاكُمْ وَالْكَذِبَ!      | Beware of lying!             |
| إِيَّاكَ وَجَلِيسَ السُّوءِ! | Beware of bad companionship! |

The *waaw* can be dropped only with *maSdars*, as in the following:

|                          |                                   |
|--------------------------|-----------------------------------|
| إِيَّاكُمْ الْفَاحِشَةَ! | Beware of committing evil things! |
| إِيَّاكَ الْكَذِبَ!      | Beware of lying!                  |

## CHAPTER 18

# Past continuous tense

## الفعل الماضي المُستمر

When كَانَ was first introduced, its function was to transform equational sentences from the present to the past tense (see Chapter 10). كَانَ has another function in Modern Standard Arabic. In the following discussion, كَانَ is followed by an indicative verb in the present tense to express (1) a state in the past, (2) a past habitual action, (3) a past continuous event, or (4) the past perfect (also referred to as the pluperfect). We shall discuss each of these functions below:

### 18.1 A STATE IN THE PAST

There are certain verbs in Arabic that denote a quality or a condition but not an action. In English they are known as *stative verbs*. Such verbs include, for example, verbs of knowing and understanding, as in فَهِمَ “to understand,” عَرَفَ “to know,” or verbs of liking or loving, as in أَحَبَّ “to like, to love,” رَغِبَ “to desire, to want,” أَرَادَ “to want, to wish,” etc. When كَانَ is followed by one of these verbs in the present tense, its use indicates a state or a condition in the past. This combination is equivalent to the English “used to.” Examine the following examples:

- |                                              |                                    |
|----------------------------------------------|------------------------------------|
| كَانَ يَعْرِفُ الْمُسْكَلَةَ.                | He used to know the problem.       |
| كَانَ يَفْهَمُ الْمُسْكَلَةَ.                | He used to understand the problem. |
| كُنْتُ أَحِبُّ الْمَوْسِيقَى الْعَرَبِيَّةَ. | I used to like Arabic music.       |

### 18.2 PAST HABITUAL ACTION

Action verbs in the past tense express the occurrence of an event or action in the past. When كَانَ is followed by the present tense of action verbs such as

أَكَلَ “to eat” or شَرَبَ “to drink,” this usage expresses a past habitual action, in the sense that someone used to perform a certain action in the past as a habit. Examine the following:

كَانَتْ تَزُورُهُ فِي الْجَامِعَةِ. She used to visit him at the university.

كَانَ يَلْعَبُ كُرَةَ الْقَدَمِ. He used to play soccer.

كُنْتُ أَشْرَبُ الْحَلِيبَ. I used to drink milk.

### 18.3 PAST CONTINUOUS

كَانَ followed by a present tense verb can also convey the notion of an action that was progressing in the past. This notion is usually conveyed when another event or action intersects, as in the following examples.

كَانَ يَجْلِسُ فِي الْمَقْهَى عِنْدَمَا شَاهَدْتُهُ.

He was sitting in the café when I saw him.

كَانَتْ تَدْرُسُ هَذَا الصَّبَاحَ عِنْدَمَا زُرْتُهَا.

She was teaching this morning when I visited her.

مَاذَا كُنْتَ تَعْمَلُ فِي الْمَكْتَبَةِ عِنْدَمَا رَأَيْتُكَ؟

What were you doing in the library when I saw you?

It should be mentioned that it is more common to begin such sentences with adverbial clauses of time such as لَمَّا, حِينَهَا, عِنْدَمَا, as in the following:

عِنْدَمَا شَاهَدْتُهُ كَانَ يَجْلِسُ فِي الْمَقْهَى.

When I saw him, he was sitting in the café.

حِينَهَا زُرْتُهَا هَذَا الصَّبَاحَ كَانَتْ تَدْرُسُ.

When I visited her this morning, she was teaching.

Furthermore, when the phrase كَانَ is followed by a present tense verb in the main clause, this clause can be immediately followed by a verb in the present tense, as in the following example:

كَانَتْ تُرَاسِلُهُ مِنَ الْعِرَاقِ، تَتَحَدَّثُ عَنِ الْمَشَاكِلِ.

She used to correspond with him from Iraq, discussing problems.

The above sentence has undergone some truncation. In other words, كَانَ in front of تَتَحَدَّثُ has not been repeated, perhaps for economy and style. Optionally, it can be repeated, of course, as in the following:

كَانَتْ تُرَاسِلُهُ مِنَ الْعِرَاقِ وَكَانَتْ تَتَحَدَّثُ عَنِ الْمَشَاكِلِ.  
She used to correspond with him from Iraq and discuss the problems.

Similarly, the following sentence has undergone truncation as well.

كَانَ يَجْتَمِعُ فِي الْمَقَاهِي مَعَ أَصْدِقَائِهِ، يَلْعَبُ الْوَرَقَ وَيَشْرَبُ الشايَ.  
He used to meet in cafés with his friends, play cards and drink tea.

In other words, كَانَ has been deleted in front of the present tense verbs يَلْعَبُ and يَشْرَبُ respectively.

### 18.3.1 Past continuous tense negation

#### الفِعْلُ الْمَاضِي الْمُسْتَمَرُّ - النَّفْيُ

There are three ways of negating the past continuous in Arabic. The first two are to negate كَانَ as any past tense verb, using either ما or لَمْ (see Chapter 11 on past tense; Chapter 15 on jussive). The third way is to negate the present tense verb following كَانَ.

Recall that كَانَ can simply be negated by placing ما immediately before it, as in the following example:

ما كَانَ يَعْرِفُ الْإِنْكِلِيزِيَّةَ. He used to not know English.

The preceding sentence in Arabic can be said about someone who is no longer with us. It can also have another reading. One can also infer from this sentence that while that person did not know English in the past, he does now, or he knew it at another stage in life. In other words, the above sentence implies the following meanings:

ما كَانَ يَعْرِفُ الْإِنْكِلِيزِيَّةَ وَلَكِنَّهُ يَعْرِفُهَا الْآنَ.  
He used to not know English but he knows it now.

ما كَانَ يَعْرِفُ الْإِنْكِلِيزِيَّةَ وَلَكِنَّهُ عَرَفَهَا فِيمَا بَعْدَ.  
He used to not know English but he learned it at a later stage.

The structure above can also be negated by the use of **لَمْ** placed in front of the present tense jussive of the verb **كَانَ**, as in the following:

**لَمْ يَكُنْ يَعْرِفُ الْإِنْكِلِيزِيَّةَ.** He used to not know English.

Such sentences can also be negated by the use of **لَا** between the verb **كَانَ** and the present tense verb following it, as in the following example:

**كَانَ لَا يَعْرِفُ الْإِنْكِلِيزِيَّةَ.** He used to not know English.

Or,

It used to be that he did not know English.

This form of negation can be found in Quranic Arabic as well as in Modern Standard. We will cite a couple of Quranic verses to illustrate this usage:

**إِنَّهُ كَانَ لَا يُؤْمِنُ.**

He used to not believe.

**كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ.**

They used to not cease from a bad act they were in the habit of doing.

## CHAPTER 19

# Past perfect tense

## كان + قد + الفعل الماضي

This tense is used to indicate two events that happened at different times in the past with one having happened prior to the other. Such events are generally organized in sequence by two clauses. Such a structure requires the particle **قَدْ**, one of whose functions is to indicate that an action had already been completed before another. **قَدْ** immediately precedes the past tense verb indicating the already completed action; it could also be preceded by **وَكَانَ** or **كَانَ**. Consider the following examples:

رَجَعَ أَخِي مِنَ الْقَاهِرَةِ وَكَانَ قَدْ أَكْمَلَ دِرَاسَتَهُ الْجَامِعِيَّةَ هُنَاكَ.

My brother returned from Cairo and he had completed his university study there.

ذَهَبَ الطَّالِبُ إِلَى مَكْتَبِ الْأُسْتَاذِ فَوَجَدَهُ قَدْ غَادَرَ.

The student went to the professor's office and found out that he had already left.

The times of events are indicated by time adverbial phrases such as **قَبْلَ أَنْ**, **قَبْلَمَا** "before" and **بَعْدَ أَنْ**, **بَعْدَمَا** "after." As these phrases organize the sequence of past events, verbs following them must be in the past tense.

The main clause containing **كَانَ** must be followed by the particle **قَدْ** and the past tense of the verb expressing the action that happened first. The past tense verb following **كَانَ** must be conjugated to indicate the person(s) involved in the events with respect to number and gender. The subordinate clause following **قَبْلَ** or **قَبْلَمَا** must have a verb in the past tense. Examine the following examples:

كَانَ الطَّالِبُ قَدْ أَكَلَ قَبْلَمَا ذَهَبَ إِلَى الصَّفِّ.

The student (M) had eaten before he went to class.

كَانَتِ الطَّيْبَةُ قَدْ وَصَلَتْ إِلَى الْمُسْتَشْفَى قَبْلَ أَنْ أُدْخَلَ الْمَرِيضُ.  
The physician (F) had arrived at the hospital before the patient was admitted.

كَانَ الْمُسَاعِدُونَ قَدْ وَصَلُوا قَبْلَمَا حَضَرَ الْمُدِيرُ.  
The assistants (M, Pl) had arrived before the director came.

The positions of the two clauses are not rigid. In other words, the subordinate clause can be placed at the beginning of the sentence. The above examples are duplicated below to illustrate this flexibility:

قَبْلَمَا ذَهَبَ إِلَى الصَّفِّ كَانَ الطَّالِبُ قَدْ أَكَلَ.  
Before he went to class, the student had [already] eaten.

قَبْلَ أَنْ أُدْخَلَ الْمَرِيضُ كَانَتِ الطَّيْبَةُ قَدْ وَصَلَتْ إِلَى الْمُسْتَشْفَى.  
Before the patient was admitted, the doctor had [already] arrived at the hospital.

قَبْلَمَا حَضَرَ الْمُدِيرُ كَانَ الْمُسَاعِدُونَ قَدْ وَصَلُوا.  
Before the director came, the assistants had [already] arrived.

The time adverb قَبْلَمَا can be replaced by عِنْدَمَا “when.” Thus the sentences above can be rendered in the following way to convey the same meaning:

كَانَ الطَّالِبُ قَدْ أَكَلَ عِنْدَمَا ذَهَبَ إِلَى الصَّفِّ.  
The student (M) had [already] eaten when he went to class.

كَانَتِ الطَّيْبَةُ قَدْ وَصَلَتْ إِلَى الْمُسْتَشْفَى عِنْدَمَا أُدْخَلَ الْمَرِيضُ.  
The doctor (F) had [already] arrived at the hospital when the patient was admitted.

كَانَ الْمُسَاعِدُونَ قَدْ وَصَلُوا عِنْدَمَا حَضَرَ الْمُدِيرُ.  
The assistants had [already] arrived when the director arrived.

This structure can be used without necessarily requiring the adverbial particle *عندما*, as in the following more commonly used example:

اسْتَقْبَلَ الرَّئِيسُ أَمِيرَ دَوْلَةِ الْكُوَيْتِ. وَكَانَ الْأَمِيرُ قَدْ وَصَلَ إِلَى دِمَشْقِ اللَّيْلَةَ الْمَاضِيَةَ.

The president welcomed the *emir* of Kuwait, who had arrived in Damascus the previous night.

Moreover, instead of the phrase *قَبْلَها* and the past tense verb following it, *maSdars* can be used to convey the same meaning, as in the following sentences:

كَانَ الطَّالِبُ قَدْ أَكَلَ قَبْلَ الذَّهَابِ إِلَى الصَّفِّ.

The student (M) had [already] eaten before going to class.

كَانَتِ الطَّيْبَةُ قَدْ وَصَلَتْ إِلَى الْمُسْتَشْفَى قَبْلَ إِدْخَالِ الْمَرِيضِ.

The doctor (F) had already arrived before admitting the patient.

كَانَ الْمُسَاعِدُونَ قَدْ وَصَلُوا قَبْلَ حُضُورِ الْمُدِيرِ.

The assistants had [already] arrived before the director's arrival.

يَا لَيْلَى، كُنْتَ قَدْ وُلِدْتَ قَبْلَ انْتِقَالِ الْعَائِلَةِ إِلَى بَيْرُوتِ.

Laila, you had been born before the family moved to Beirut.

هَلْ كُنْتَ قَدْ أَكَلْتَ قَبْلَ الذَّهَابِ إِلَى السِّينِمَا؟

Had you eaten before you went to the movies?



## CHAPTER 20

# Conditionals الشَّرْط

Conditional sentences consist of two components: (1) the subordinate clause that contains the conditional particle, called in Arabic *جُمْلَةُ الشَّرْطِ*, and (2) the main clause that contains the consequence of the condition, known in traditional Arabic grammar as *جَوَابُ الشَّرْطِ* “the result clause.” *جُمْلَةُ الشَّرْطِ* clauses always begin with a conditional particle. Conditional sentences may express possible outcomes or unrealizable ones, depending on the particle used.

There are several conditional particles (*أَدَوَاتُ الشَّرْطِ*) in Arabic, listed below; each will be discussed separately: *إِذَا*, *لَوْ*, *إِنْ*, *مَنْ*, *مَا*, *مَهْمَا*, *أَيْنَمَا*, *مَتَى*, *أَيُّ*, *حَيْثُمَا*, *أَيَّانَ* and *كَيْفَمَا*. Of this list, *أَيَّانَ* and *أَيُّ* are not commonly used in Modern Standard Arabic as they tend to be archaic; and, therefore, they will not be discussed in this work.

These particles can be divided into three categories:

1. Particles that can be followed by verbs in varying tenses. This includes *إِذَا* “if,” *لَوْ* “were,” “had been.”
2. Particles that must be followed by jussive verbs *فِعْلٌ مَجْزُومٌ* only (see Chapter 15 on Jussive). This includes the following: *مَتَى* “when, whenever,” *مَنْ* “whoever,” *مَا* “whatever,” *مَهْمَا* “whatever,” *أَيْنَمَا* or *أَيْنَ* “wherever,” *حَيْثُمَا* “wherever,” *كَيْفَمَا* “however,” and *أَيُّ* “whichever.”
3. Different verb tenses besides the jussive form are permissible in the case of *إِنْ* “if.”

## 20.1 PARTICLES WITH VARYING TENSES

### 20.1.1 *إِذَا* “if”

*إِذَا* “if” always begins the conditional clause; it must be followed by either a verb in the past tense or a verb negated by the jussive particle *لَمْ*. The use of

إذا conveys the idea of a possible condition and some degree of probability; it could be equivalent to either “if” or “when.”

إذا سافرتُ إلى القاهرة زُرتُ الأهرامَ.  
If I travel to Cairo, I shall visit the pyramids.

The verb in the result clause can be in the past. Other verb tenses such as the future tense or imperative mood, for example, are also possible. The verb unit in this situation must be introduced by *فَ*. Consider the following examples:

إذا سافرنا إلى القاهرة فسوف نزرُ الأهرامَ.  
If we travel to Cairo, we will visit the pyramids.

إذا درسنا كثيراً فسَنَنجُحُ في الامتحانِ.  
If we study hard, we will pass the exam.

The imperative verb form can also be used in the result clause; it must also begin with *فَ*, as in the following example:

إذا أردتَ العملَ فقدم طلباً غداً.  
If you want to work, submit an application tomorrow.

The result clause can contain an equational sentence whose head is a pronoun. The pronoun must have *فَ* prefixed to it, as in the following:

إذا قالَ هذا فهو مخطئٌ.  
If he said this, he is wrong.

إذا حدثَ ذلكَ فهو أمرٌ ليسَ باليسيرِ.  
If that happens, it will be a serious matter.

Clauses containing the conditional particle إذا can be switched around. This requires the *faa'* to be dropped at the beginning of *سَوْفَ* or the pronoun in equational sentences. Consider the following:

إذا درستَ كثيراً فسوف تنجحُ. If you study hard, you will pass.

سوف تنجحُ إذا درستَ كثيراً. You will pass if you study hard.

Recall that by placing an element at the front of a sentence, more emphasis is put on that element.

### 20.1.2 لَوْ “were,” “had . . . been”

لَوْ expresses conditions that are contrary to fact, or conditions that are not realizable. The use of لَوْ requires that the result clause begin with كَانَ. Clauses containing the conditional لَوْ must always be sentence-initial. Certain conditions must apply on the use of لَوْ, however.

1. Both conditional and result clauses must have verbs in the past tense, as in the following examples:

لَوْ زُرْتُ مِصْرَ، لَشَاهَدْتُ الْأَهْرَامَ.  
Had I visited Egypt, I would have seen the pyramids.

لَوْ دَرَسَ لَنَجَحَ.  
Had he studied, he would have passed.

The visit to Egypt has not been realized in the first sentence above. Therefore, the viewing of the pyramids did not happen. Similarly, in the second sentence, the person mentioned has not studied. Had he studied, he would have passed the examination.

2. The conditional clause may have a verb negated by لَمْ. The main clause must also begin with the negative particle مَا linked to لَوْ followed by a past tense verb, as in the following examples:

لَوْ لَمْ أَكُنْ مَرِيضاً لَمَا بَقَيْتُ فِي الْبَيْتِ.  
Had I not been sick, I would not have stayed at home.

لَوْ لَمْ يُسَافِرُوا إِلَى لُبْنَانَ لَمَا شَاهَدُوا بَعْلَبَكَ.  
Had they not traveled to Lebanon, they would not have seen Baalbek.

Some changes have been noticed in Modern Standard Arabic in the rules introduced above. Some writing exhibits the dropping of لَوْ when the negative particle مَا is used, as in the following:

مَا رَافَقْتُكَ، مَا قَابَلَكَ.  
Had I accompanied you, he would not have received you.

لَوْ لَمْ أَكُنْ مَرِيضاً، مَا بَقَيْتُ فِي الْبَيْتِ.

Had I not been sick, I would not have stayed at home.

لَوْ لَمْ تَنْجَحْ، طَرَدْتُكَ.

Had you not passed, I would have dismissed you.

3. لَوْ can be followed by أَنَّ, thus forming a conditional particle by combining the elements لَوْ and أَنَّ as a part of the conditional clause. Recall that أَنَّ must be followed by a sentence beginning with a noun, or a suffix pronoun (see Chapter 21 on 'Inna and its sisters). The result clause must begin with لَ followed by a complete sentence, as in the following:

لَوْ أَنَّ الطُّلَّابَ دَرَسُوا جَيِّدًا لَحَصَلُوا عَلَى عِلَامَاتٍ عَالِيَةٍ.

Had the students studied well, they would have obtained high grades.

لَوْ أَنَّهَا وَصَلَتْ أَمْسَ لَا تَتَّصَلَتْ بِنَا.

Had she arrived yesterday, she would have contacted us.

4. لَوْ can be followed by the negative particle لَا to form لَوْ لَا "had it not been for." This construct can be followed by a nominative noun to form the conditional clause. The result clause must begin with لَ prefixed to the negative particle مَا as in the following examples:

لَوْ لَا الْهَالُ مَا تَقَدَّمَتِ الْبِلَادُ.

Had it not been for money, the country would not have progressed.

لَوْ لَا حُضُورُ الرَّئِيسِ لَمَا اتَّفَقَتِ الْأَطْرَافُ.

Had it not been for the presence of the president, the parties would not have come to an agreement.

### 20.1.3 إِنْ "if"

It is extremely important not to confuse the conditional particle إِنْ with the particles أَنَّ or إِنَّ because of their homographic similarities, especially when they are not vocalized.

As a conditional particle, إِنْ is used for a possible condition or a hypothetical one. Various verb tenses can be used in the result clause, as will be illustrated below. The conditional clause may use the past tense, as below, or the jussive form of the present tense, as follows in the next paragraph.

1. The clause containing **إِنْ** can have a past tense verb. In this case, the result clause can also have a verb in the past tense, as in the following example:

إِنْ سَافَرْتُ إِلَى الْمَغْرِبِ زُرْتُ مَدِينَةَ فَاسٍ.  
If I travel to Morocco, I will visit the City of Fez.

The use of **إِنْ** in the preceding sentence indicates that travel to Morocco is likely to happen, which makes it possible to visit Fez.

2. While the conditional clause containing **إِنْ** can have a past tense verb, the result clause can have a future tense verb with **فَ** attached to the future particle:

إِنْ سَافَرْتُ إِلَى الْمَغْرِبِ فَسَوْفَ أَزُورُ فَاسٍ.  
If I travel to Morocco, I will visit Fez.

Verbs in the main and/or subordinate clauses may be expressed in the past or future tenses in Arabic. They are usually expressed in the present and future tenses in English.

## 20.2 PARTICLES WITH THE JUSSIVE MOOD

**إِنْ** allows the use of the jussive form of the present tense. The result clause must also have a verb in the jussive. The meaning expresses a possible condition, as in the following examples:

إِنْ تَدْرُسْ تَنْجَحْ.  
If you (M) study, you will pass.

إِنْ تَذْهَبِي مَعِي تُشَاهِدِي أَخِي.  
If you (F) go with me, you will see my brother.

إِنْ يَدْرُسَا يَنْجَحَا.  
If they (M, D) study, they will pass.

إِنْ تَذْهَبَا إِلَى السُّوقِ تُشَاهِدَا صَدِيقِي.  
If you (M/F, D) go to the *suq*, you will see my friend.

إِنْ يَعْمَلُوا كَثِيراً يَحْضُلُوا عَلَى فُلُوسٍ أَكْثَرَ.

If they (M, Pl) work a lot, they will get more money.

إِنْ تَذْهَبْنَ إِلَى الْأُرْدُنِّ تُشَاهِدْنَ البَتْرَاءَ.

If you (F, Pl) go to Jordan, you will see Petra.

إِنْ يَذْهَبْنَ إِلَى الْأُرْدُنِّ يُشَاهِدْنَ البَتْرَاءَ.

If they (F, Pl) go to Jordan, they will see Petra.

Clauses containing the conditional *إِنْ* must always be sentence-initial. The conditional particle *إِنْ* can be dropped from the beginning of the conditional clause. In this case, the conditional clause begins with the imperative verb form (in the jussive); the result clause must also have a verb in the jussive, as in the examples below:

أُذْرُسْ تَنْجَحْ. Study and you will succeed.

أُطْلُبِ الْهَالَ تَحْضُلْ عَلَيْهِ. Seek wealth and you will get it.

### 20.2.1 مَنْ “whoever”

مَنْ has various functions in the language: as an interrogative particle, introduced in Chapter 6, and also as a relative pronoun (see Chapter 22). This section is concerned with مَنْ as a conditional particle, used for human nouns only.

The clause containing مَنْ “whoever” as a conditional particle requires the use of the jussive form of the verb. The result clause must also have a verb in the jussive, as in the following examples:

مَنْ يَجْتَهِدُ يَحْضُلْ عَلَى دَرَجَاتٍ عَالِيَةٍ. Whoever studies hard gets high marks.

مَنْ يَصْبِرْ يَنَلْ. Whoever demonstrates patience wins.

### 20.2.2 مَا “whatever”

The clause containing the conditional particle مَا “whatever” requires the use of the jussive form of the verb. It is used in reference to non-human nouns.

The result clause must also have a verb in the jussive, as in the following examples:

- ما تَفْعَلُهُ يَعْرِفُهُ أَبُوكَ. Whatever you do, your father knows it.  
 ما تَطْلُبُوهُ يُلَبَّ. Whatever you (M, Pl) request will be provided.

The following observation should be made regarding the defective verb لَبَّى “to provide, to answer” in the second sentence above and similar other verbs. The insertion of a *fat-Ha* at the end of the verb breaks the consonant gemination, thus resulting in يُلَبَّ.

### 20.2.3 مَهْمَا “whatever”

مَهْمَا “whatever” requires the use of the jussive form. The result clause must also have a verb in the jussive, as in the following examples:

- مَهْمَا يُؤْمَرُ يُتَفَذَّ. Whatever he is ordered [to do], he performs.  
 مَهْمَا يَقُولُ يَقُلُ الصَّدَقَ. Whatever he says, he says the truth.

### 20.2.4 أَيْنَمَا “wherever”

This particle consists of أَيْنَ plus ما. The clause containing أَيْنَمَا “wherever” requires the use of the verb in the jussive form. The result clause must also have a verb in the jussive, as in the following examples:

- أَيْنَمَا يُسَافِرُ تُسَافِرُ. Wherever he travels, she travels.  
 أَيْنَمَا تَذْهَبُ تَجِدُ الشَّجَرَ. Wherever you go, you find trees.

The insertion of *kasra* at the end of تَجِدُ instead of the expected *sukuun* is to break the consonant cluster in this example.

### 20.2.5 مَتَى “whenever”

مَتَى “whenever” requires the use of the verb in the jussive form. The result clause must also have a verb in the jussive, as in the following examples:

مَتَى تُحْضِرَ الْإِصْطِلَاحَ تَحْصُلُ عَلَى فُلُوسِكَ.

Whenever you bring the receipt, you get your money.

مَتَى يَأْمُرُ يَتَوَقَّعُ التَّنْفِيزَ.

Whenever he issues an order, he expects execution [of the order].

The required use of the jussive form of the verb with several of the conditional particles mentioned above does not apply in two instances:

First, if the result clause is in the negative, the negative particle **لَنْ** must be preceded by **فَ**, as in the following:

مَهْمَا تُسَافِرُ إِلَى الْمَغْرِبِ فَلَنْ تَجِدَ إِلَّا شَعْبًا كَرِيمًا.

*lit.* "No matter how many times you travel to Morocco,  
you will not find but a generous people."

Second, if the result clause is in the future tense, as in the following example:

مَهْمَا تُسَافِرُ إِلَى الْمَغْرِبِ فَسَوْفَ تَجِدُ شَعْبًا كَرِيمًا.

No matter how many times you travel to Morocco, you will  
always find a generous people.

There are other cases where **فَ** is used at the beginning of the result clause. One such case is when the result clause is in the interrogative, as in the following example:

إِذَا حَضَرَ أَبُوكَ فَهَلْ سَتَقُولُ لَهُ؟

If your father comes, will you tell him?

The other case is when the particle **قَدْ** is used, followed by a present tense verb to indicate possibility or likelihood, as in the following example:

إِذَا حَضَرَ أَبُوكَ فَقَدْ أُخْبِرْتُ.

If your father comes, it is possible that I will tell him.



### 20.2.6 أَيُّ “whoever, whichever”

This element was introduced in Chapter 6 as an interrogative particle in the sense of “which” or “who.” It also has a conditional function in the sense of “whoever, whichever,” used for both human as well as non-human nouns. The clause containing أَيُّ requires the use of the jussive verb form. The result clause must also have a verb in the jussive, as in the following examples:

أَيُّ إِنْسَانٍ يَدْرُسُ يَنْجَحْ.

Whoever studies will succeed.

أَيُّ مَدِينَةٍ تُسَافِرُ إِلَيْهَا أُسَافِرُ مَعَكَ!

Whichever city you travel to, I will go with you.

### 20.2.7 كَيْفَمَا “however”

This particle consists of كَيْفَ “how” and the particle مَا. Verbs in the clause containing كَيْفَمَا and the main clause must be in the jussive, as in the following examples:

كَيْفَمَا يَأْمُرُ يُطَعْ.

However he demands, he is obeyed.

كَيْفَمَا تَفْعَلُ يُغْفَرُ لَهَا.

However she acts, she is forgiven.

### 20.2.8 حَيْثُ “wherever”

This particle comprises حَيْثُ, a place adverb in the sense of “where,” in addition to مَا. Verbs in both clauses must be in the jussive form, as in the following examples:

حَيْثُمَا يَرْحَلُ تَرْحَلُ مَعَهُ.

Wherever he relocates, she relocates with him.

حَيْثُمَا تُمَطَّرُ يَنْبُتِ النَّبَاتُ.

Wherever it rains, plants grow.

## CHAPTER 21

# ‘Inna and its sisters

The following particles: *كَأَنَّ*, *إِنَّ*, *أَنَّ*, *لَكِنَّ*, *لَأَنَّ*, *لَعَلَّ* and *لَيْتَ* generally conjoin sentences. *إِنَّ* and *لَعَلَّ* can also be used in non-conjoining functions in independent sentences. Each of these particles has a different meaning. However, all of these particles share the following characteristics:

1. They must be followed by a nominal sentence, that is to say, one that begins with a noun or a pronoun (see Chapter 9 on equational sentences). If the subject of this sentence is an explicitly expressed noun, its case must be in the accusative; the predicate of the equational sentence, however, must remain *marfuʿ*<sup>c</sup>, nominative, as in the following examples:

الْبَيْتُ جَمِيلٌ لَكِنَّ الشَّارِعَ مُزْدَحِمٌ بِالسَّيَّارَاتِ.

The house is beautiful, but the street is overcrowded with cars.

أُحِبُّ الْجَامِعَةَ لِأَنَّ الدِّرَاسَةَ مُمْتَعَةٌ.

I like the university because studying is interesting.

2. If the subject of the sentence following these particles is a pronoun, the suffixal form of that pronoun must be used, as in the following:

سَافَرَ صَدِيقِي إِلَى بَيْرُوتَ لِأَنَّهُ يَدْرُسُ هُنَاكَ.

My friend traveled to Beirut because he studies there.

رَجَعَتْ إِلَى دِمَشْقَ لِأَنَّهَا تَعْمَلُ هُنَاكَ.

She returned to Damascus because she works there.

We now turn to discussing each of these particles separately:

### 21.1 “BUT” لَكِنَّ

This particle contrasts two entities with respect to a particular characteristic. Examine the following two examples:

شِيكَاغُو كَبِيرَةٌ لَكِنَّ شَارْلُوتْسفِيلَ صَغِيرَةٌ.

Chicago is large but Charlottesville is small.

الْبَيْتُ قَدِيمٌ لَكِنَّ السَّيَّارَةَ جَدِيدَةٌ.

The house is old but the car is new.

لَكِنَّ can also contrast the same entity with respect to certain characteristics or actions of the same person, as in the following examples:

أَحْمَدُ غَنِيٌّ لَكِنَّهُ بَخِيلٌ.

Ahmad is rich but he is stingy.

لَيْلَى ذَهَبَتْ إِلَى الْمَكْتَبَةِ لَكِنَّهَا مَا دَرَسَتْ.

Leila went to the library but she did not study.

## 21.2 لَأَنَّ "BECAUSE"

This particle consists of the prepositions لَـ "for, to" and أَنَّ. It is used to conjoin two sentences and indicates a reason for connecting them, as in the following examples:

حَلَبٌ جَمِيلَةٌ لِأَنَّهَا قَدِيمَةٌ.

Aleppo is beautiful because it is old.

أَحْمَدُ سَافَرَ إِلَى نِيُورِكَ لِأَنَّهُ طَالِبٌ هُنَاكَ.

Ahmad traveled to New York because he is a student there.

تَذْهَبُ صَدِيقَتِي إِلَى الْمَكْتَبَةِ لِأَنَّهَا تَعْمَلُ هُنَاكَ.

My friend (F) goes to the library because she works there.

Note that the verb following the noun or pronoun after لَأَنَّ may or may not agree in tense with the verb in the main clause, as in the following example:

ذَهَبَتْ صَدِيقَتِي إِلَى الْمَكْتَبَةِ لِأَنَّهَا تَعْمَلُ هُنَاكَ.

My friend (F) went to the library because she works there.

In the preceding sentence, the verb in the main clause is in the past tense, whereas the verb in the subordinate clause is in the present. However, in the

sentence. *تَذْهَبُ صَدِيقَتِي إِلَى الْمَكْتَبَةِ لِأَنَّهَا تَعْمَلُ هُنَاكَ.* the verb in the main clause is in the present tense, as is the verb in the subordinate clause. The use of tense depends on the meaning intended. It is important to note that *لَأَنَّ* provides answers to questions asking for reasons. Consider the two questions below and their answers:

لِمَاذَا مَا ذَهَبَ الطَّالِبُ إِلَى الْجَامِعَةِ؟

Why did the student not go to the university?

مَا ذَهَبَ الطَّالِبُ إِلَى الْجَامِعَةِ لِأَنَّهُ كَانَ مَرِيضًا.

The student did not go to the university because he was sick.

لِمَاذَا رَجَعَتْ مَرْيَمُ إِلَى الْبَيْتِ؟

Why did Mariam return to the house?

رَجَعَتْ مَرْيَمُ إِلَى الْبَيْتِ لِأَنَّهَا كَانَتْ مَرِيضَةً.

Mariam returned to the house because she was sick.

### 21.3 إِنَّ "INDEED" AND "THAT"

This particle has two functions in Modern Standard Arabic:

1. It can begin a sentence to add emphasis to the proposition of the sentence, as in the following two sentences:

إِنَّ الطَّقْسَ جَمِيلٌ الْيَوْمَ! Indeed, the weather is beautiful today.

إِنَّ هَذَا الْكِتَابَ مُهِمٌّ! Indeed, this book is important.

إِنَّهَا تَدْرُسُ الْعَرَبِيَّةَ! Indeed, she is studying Arabic.

The sentences are equivalent to:

الطَّقْسُ جَمِيلٌ الْيَوْمَ. The weather is good today.

هَذَا الْكِتَابُ مُهِمٌّ. This book is important.

هِيَ تَدْرُسُ الْعَرَبِيَّةَ. She studies Arabic.

The sentences with *إِنَّ*, however, indicate more emphasis on the propositions in them.

2. It is also used to change direct into indirect, or reported, speech when the preceding verb is **قَالَ** or any of its derived forms. Examine the following:

قَالَ الطَّالِبُ: «اللُّغَةُ الْعَرَبِيَّةُ جَمِيلَةٌ».

The student said: "Arabic is beautiful".

قَالَ الطَّالِبُ إِنَّ اللُّغَةَ الْعَرَبِيَّةَ جَمِيلَةٌ.

The student said that Arabic is beautiful.

دَائِمًا يُكَرِّرُ الْقَوْلَ إِنَّ الْعَرَبِيَّةَ سَهْلَةٌ.

He always repeats saying that Arabic is easy.

Note that in the sentence **قَالَ الطَّالِبُ: «اللُّغَةُ الْعَرَبِيَّةُ جَمِيلَةٌ»** the exact words of the student are enclosed between quotation marks. Those words are what is referred to as direct speech. In the sentence **قَالَ الطَّالِبُ إِنَّ اللُّغَةَ الْعَرَبِيَّةَ جَمِيلَةٌ** however, the exact words by the student are not stated. What the student said is reported in indirect speech format. Another example will illustrate this point further:

قَالَ الْمُدِيرُ: «سَأَسَافِرُ إِلَى دِمَشْقَ».

The director said: "I will travel to Damascus."

قَالَ الْمُدِيرُ إِنَّهُ سَيَسَافِرُ إِلَى دِمَشْقَ.

The director said that he would travel to Damascus.

## 21.4 أَنَّ "THAT"

Like **إِنَّ** above this particle is also used to change direct into indirect or reported speech, as in the following examples:

ذَكَرَ الْأُسْتَاذُ: «اللُّغَةُ الْعَرَبِيَّةُ جَمِيلَةٌ».

The professor said: "Arabic is beautiful".

ذَكَرَ الْأُسْتَاذُ أَنَّ اللُّغَةَ الْعَرَبِيَّةَ جَمِيلَةٌ.

The professor stated that Arabic is beautiful.

Note that in the first sentence the exact words of the teacher are enclosed between quotation marks. Those words are what is referred to as direct speech. In the second sentence the exact words uttered by the professor are not stated and what the professor said is reported in indirect speech.

Examine the use of أَنْ in the following examples:

أَخْبَرَنَا الْمُدِيرُ أَنَّهُ سَوْفَ يُسَافِرُ إِلَى لُبْنَانَ فِي الصَّيْفِ.

The director informed us that he would travel to Lebanon in the summer.

أَعْلَمَتْهُ الْأُسْتَاذَةُ أَنَّهَا دَرَّسَتْ فِي جَامِعَةِ كُولُمْبِيَا.

The professor (F) informed him that she taught at Columbia University.

The use of أَنْ is restricted to verbs of “mention,” “knowing,” “hearing,” etc. It is not to be confused with أَنْ followed by the subjunctive (see Chapter 13 on the subjunctive).

The following list contains some of these verbs and their meanings. A more comprehensive list appears in Appendix F.

Verbs that express knowing, understanding, doubting, believing, etc. include:

|                         |                              |
|-------------------------|------------------------------|
| أَدْرَكَ / يُدْرِكُ     | to realize                   |
| رَأَى / يَرَى           | to see, to view, to think    |
| عَرَفَ / يَعْرِفُ       | to know, to be familiar with |
| عَلِمَ / يَعْلَمُ       | to know                      |
| فَهِمَ / يَفْهَمُ       | to understand                |
| لَا حَظَّ / يُلَا حِظُّ | to observe                   |
| شَعَرَ / يَشْعُرُ       | to feel, to sense            |
| شَكَّ / يَشْكُ          | to doubt                     |
| ظَنَّ / يَظُنُّ         | to think, to suspect         |
| وَجَدَ / يَجِدُ         | to find out, to discover     |
| إِعْتَقَدَ / يَعْتَقِدُ | to believe                   |
| آمَنَ / يُؤْمِنُ        | to believe                   |

Verbs that express mentioning, hearing, reporting, etc. include:

|                     |                    |                   |                     |
|---------------------|--------------------|-------------------|---------------------|
| أَخْبَرَ / يُخْبِرُ | to inform, to tell | زَعَمَ / يَزْعُمُ | to allege, to claim |
| أَعْلَمَ / يَعْلِمُ | to inform          | سَأَلَ / يَسْأَلُ | to ask              |
| ذَكَرَ / يَذْكُرُ   | to mention         | سَمِعَ / يَسْمَعُ | to hear             |

Verbs expressing anger, surprise, happiness, pride, etc. include:

|                     |                               |
|---------------------|-------------------------------|
| أَسْعَدَ / يُسْعِدُ | to please, to make s.o. happy |
| أَفْرَحَ / يُفْرِحُ | to please, to make happy      |

Verbs expressing confirmation, certainty, etc. include:

|                        |                                  |
|------------------------|----------------------------------|
| أَكَّدَ / يُؤَكِّدُ    | to confirm, ascertain, to assure |
| بَرَّهَنَ / يُبْرِهِنُ | to prove                         |

In addition, there are invariable phrases that require the use of **أَنَّ**. Below is a partial list:

|                              |                                |
|------------------------------|--------------------------------|
| رَغْمَ أَنَّ                 | despite, in spite of, although |
| عَلَى الرَّغْمِ (مِنْ) أَنَّ | despite, although              |
| بِالرَّغْمِ (مِنْ) أَنَّ     | although, in spite of          |
| لَا شَكَّ أَنَّ              | there is no doubt that         |
| مِنْ الطَّبِيعِيِّ أَنَّ     | it is natural that             |
| مِنْ الْوَاضِحِ أَنَّ        | it is clear that               |

Note that many of these invariable phrases can function as connectors of statements within or between sentences, as in the following examples:

عَلَى الرَّغْمِ مِنْ أَنَّهُ كَانَ مَرِيضًا، اسْتَمَرَ الْمُدِيرُ فِي عَمَلِهِ.  
Although he was sick, the director continued his work.

مِنْ الْوَاضِحِ أَنَّ الطَّقْسَ يَتَغَيَّرُ دَائِمًا.  
It is obvious that the weather always changes.

لَا شَكَّ أَنَّ سِيَاسَةَ الرَّئِيسِ كَانَتْ خَاطِئَةً.  
Undoubtedly, the president's policy was faulty.

## 21.5 لَعَلَّ "PERHAPS"

This particle conveys the meaning of "perhaps", "maybe", "it is possible that." It should be strongly emphasized that this particle cannot stand alone, as can the English words "perhaps" and "maybe," in response to a question. As has been mentioned previously, لَعَلَّ is not necessarily used to conjoin sentences like the other particles in this group; like إِنَّ it can initiate discourse. لَعَلَّ must be followed immediately by a sentential structure that begins with a noun in the accusative case or by a suffixal pronoun attached to it, as in the following:

لَعَلَّ الطَّقْسَ يَتَحَسَّنُ غَدًا.  
The weather may improve tomorrow.

مَا وَصَلَ صَدِيقِي، لَعَلَّهُ مَرِيضٌ.  
My friend did not arrive. Perhaps he is sick.

## 21.6 كَأَنَّ "AS IF, AS THOUGH"

This particle has the meaning of "as if" or "as though." Like the other members in this set, كَأَنَّ must be followed by a nominal sentence. If followed by a pronoun, the suffixal pronoun form must be attached. When followed by a regular noun, the noun must be in the accusative. Examine the following:

يَلْعَبُ الْأَوْلَادُ فِي الشَّارِعِ كَأَنَّ الثَّلْجَ مَا هَطَلَ.  
The kids play in the street as if snow had not fallen.



يَمْشِي كَأَنَّهُ مَرِيضٌ.

He walks as though he were sick.

يَتَصَرَّفُ هَذَا الرَّجُلُ كَأَنَّهُ مِلْيُونِيرٌ.

This man behaves as if he were a millionaire.

كَأَنَّ does not always have to be preceded by a verb as in the preceding examples. Its position can be at the beginning of a sentence to express a simile or a description of condition or a state, as in the following:

كَأَنَّ الْعَرُوسَ قَمَرًا!

The bride is beautiful (*lit.* “The bride has the beautiful looks of a moon!”)

كَأَنَّ الْبَيْتَ قَصْرًا!

The house has the appearance of a palace!

## 21.7 لَيْتَ “IF ONLY”

لَيْتَ expresses a wish that is not realizable. It has the meaning of “if only,” or “if it were.” Syntactically, it must be followed by a nominal (equational) sentence, with either a suffix pronoun or an accusative noun, as in the following:

لَيْتَنِي كُنْتُ غَنِيًّا.

I wish I were rich!

لَيْتَ الْحَرْبَ مَا وَقَعَتْ.

If only the war had not happened.

Note that after the particles إِنَّ، أَنَّ، لَكِنَّ، لَأَنَّ، لَعَلَّ and the rest of this group, the suffixal pronoun for أنا “I” is ي or ني. Either form is acceptable. Examine the two pairs of examples below:

مَا ذَهَبْتُ إِلَى الْجَامِعَةِ لِأَنِّي كُنْتُ مَرِيضًا.

I did not go to the university because I was sick.

مَا ذَهَبْتُ إِلَى الْجَامِعَةِ لِأَنَّي كُنْتُ مَرِيضًا.

I did not go to the university because I was sick.

رَجَعْتُ إِلَى الْبَيْتِ لَكِنِّي مَا أَكَلْتُ.

I returned to the house, but I did not eat.

رَجَعْتُ إِلَى الْبَيْتِ لَكِنِّي مَا أَكَلْتُ.

I returned to the house, but I did not eat.

Similarly, if followed by the pronoun نَحْنُ “we,” the suffixal form نا or ا is acceptable, as in the following:

نَشْعُرُ بِالتَّعَبِ لِأَنَّا عَمَلْنَا كَثِيرًا الْيَوْمَ.

We feel tired because we worked a lot today.

نَشْعُرُ بِالتَّعَبِ لِأَنَّا عَمَلْنَا كَثِيرًا الْيَوْمَ.

We feel tired because we worked a lot today.

## CHAPTER 22

# Relative pronouns الاسم الموصول

## 22.1 SINGULAR RELATIVE PRONOUNS

### الاسم الموصول المفرد

The relative pronouns (M) الَّذِي, (F) الَّتِي “who / whom, which,” and their dual and plural forms, presented below, are used to conjoin two sentences. Hence the name الاسم الموصول, in which الموصول is derived from the verb وَصَلَ, one of whose meanings is “to connect, to tie together.” In order for these elements to function grammatically, there must be two sentences, the first of which must have a definite noun referred to as the antecedent. This noun can be a subject of a sentence or a direct object of a transitive verb, or it can be preceded by a preposition. The second sentence must also contain a noun that relates or refers to the antecedent. The two sentences are then conjoined to form one sentence by using the relative pronoun الَّذِي or الَّتِي depending on the gender of the antecedent, thus forming two clauses: a main clause and a dependent clause. The dependent clause is called a relative clause. In effect, the dependent clause becomes a sentential adjective that modifies the definite noun in the main clause, i.e. the antecedent. الَّذِي, الَّتِي are invariable in form. Arab grammarians call the structure beginning with the relative pronoun صلة الموصول.

الَّذِي is used to introduce clauses modifying masculine nouns. الَّتِي, on the other hand, is used to introduce feminine nouns in the singular, and is also used with non-human plural nouns.

### 22.1.1 الَّذِي and الَّتِي replacing subject nouns

الَّذِي replaces masculine singular nouns only. الَّتِي replaces feminine singular nouns. Examine the following:

سافرَ الرَّجُلُ. The man departed.

دَرَسَ الرَّجُلُ في الجامعة. The man taught at the university.

The second sentence provides extra information about الرَّجُلُ in the first sentence (the antecedent). In other words, this sentence functions like an adjective in the form of a sentence, rather than a single-word adjective. Since الرَّجُلُ in these two sentences refers to the same entity, the second occurrence of الرَّجُلُ is replaced, for style and more idiomatic Arabic, by the relative pronoun الَّذِي, which must follow the antecedent immediately, thus resulting in:

سَافَرَ الرَّجُلُ الَّذِي دَرَسَ فِي الْجَامِعَةِ.  
The man who taught at the university departed.

If the antecedent is a feminine noun, الَّتِي must be used, as in the following pair of sentences:

سَافَرَتِ الْمَرْأَةُ. The woman departed.  
دَرَسَتِ الْمَرْأَةُ فِي الْجَامِعَةِ. The woman taught at the university.

Instead of repeating الْمَرْأَةُ in the second sentence, this noun is replaced by the relative pronoun الَّتِي, thus resulting in:

سَافَرَتِ الْمَرْأَةُ الَّتِي دَرَسَتْ فِي الْجَامِعَةِ.  
The woman who taught at the university departed.

Note that الَّذِي or الَّتِي can be followed by a verb. This verb can vary in tense. The use of the appropriate tense depends on the meaning intended to be conveyed. They can also be followed by a nominal sentence, as in the following:

شَاهَدْتُ الطَّالِبَ الَّذِي أَخُوهُ وَزِيرٌ.  
I saw the student whose brother is a minister.

شَاهَدْنَا الْبِنْتَ الَّتِي أُمُّهَا مُمَرِّضَةٌ.  
We saw the girl whose mother is a nurse.

عَرَفْنَا الطَّالِبَةَ الَّتِي يُدَرِّسُ أَبُوهَا فِي الْجَامِعَةِ.  
We knew the student whose father teaches at the university.

قَابَلُوا الصَّدِيقَ الَّذِي كَانَ زَائِرًا مِنَ الْعِرَاقِ.  
They met the friend who was visiting from Iraq.

### 22.1.2 الَّذِي and الَّتِي replacing object nouns

We shall now examine examples in which the noun in the second sentence is a direct object of a transitive verb:

سَافَرَ الرَّجُلُ. The man departed.

شَاهَدْتُ الرَّجُلَ فِي الْجَامِعَةِ. I saw the man at the university.

In the second sentence above, الرَّجُلَ is a direct object of the verb شَاهَدْتُ. The two sentences can be conjoined by الَّذِي. However, الرَّجُلَ in the second sentence must be replaced by a suffixal form of the pronoun هُوَ, namely هُوَ. This pronoun must attach to the verb, as in the example below:

سَافَرَ الرَّجُلُ الَّذِي شَاهَدْتُهُ فِي الْجَامِعَةِ.  
The man whom I saw at the university departed.”

Similarly, a feminine noun is replaced by a suffix form of the pronoun هِيَ in the example below:

سَافَرَتِ الْمَرْأَةُ.  
The woman departed.

شَاهَدْتُ الْمَرْأَةَ فِي الْجَامِعَةِ.  
I saw the woman at the university.

سَافَرَتِ الْمَرْأَةُ الَّتِي شَاهَدْتُهَا فِي الْجَامِعَةِ.  
The woman whom I saw at the university departed.

### 22.1.3 الَّذِي and الَّتِي replacing nouns governed by prepositions

Some verbs are said to be transitive in Arabic by the use of prepositions in order for syntax to be grammatical. Examples of such verbs include بَحَثَ عَنْ “to look for,” حَصَلَ عَلَى “to get, obtain,” إِلَى “to return from / to,” etc. When الَّذِي or الَّتِي is used to begin a sentence with such verbs, the suffixal form of the pronoun in the second sentence refers to the antecedent, called الضَّمِيرُ الْعَائِدُ in Arabic. This pronoun must be attached to the preposition, as in the following examples:

قَرَأْتُ الْكِتَابَ. I read the book.

حَصَلْتُ عَلَى الْكِتَابِ فِي وَاشِنْطُن. I got the book in Washington.

Thus the two sentences can be conjoined by الَّذِي as follows:

قَرَأْتُ الْكِتَابَ الَّذِي حَصَلْتُ عَلَيْهِ فِي وَاشِنْطُن.  
I read the book that I obtained in Washington.

The suffixal pronoun *-هُ* replacing the masculine noun *الْكِتَاب* must be attached to the preposition *عَلَى*. Recall that in the orthography, the *'alif maqSuura* changes to a regular *yaa'* when a suffix is attached to it. As was mentioned in Chapter 5, *-هُ* changes to *-ه* when preceded by a *kasra* or a *yaa'*. Thus instead of *عَلَيْهِ* we obtain *عَلَيْهِ*.

In the following two sentences, *الَّتِي* replaces the feminine noun *الْوَرَقَةُ* in the second sentence. The suffixal pronoun replacing this feminine noun is *ها*, which must be attached to the preposition *عَنْ*. Examine the following:

هَذِهِ هِيَ الْوَرَقَةُ. This is the paper.

بَحَثْتُ عَنِ الْوَرَقَةِ فِي الْبَيْتِ. I looked for the paper in the house.

هَذِهِ هِيَ الْوَرَقَةُ الَّتِي بَحَثْتُ عَنْهَا فِي الْبَيْتِ. This is the paper that I looked for in the house.

If in the second sentence the *فَاعِل* is the same as the antecedent, the use of a suffixal pronoun is not called for, as in the following example:

قَرَأْتُ الْكِتَابَ. I read the book.

يَتَكَوَّنُ الْكِتَابُ مِنْ أَرْبَعَةِ فُصُولٍ. The book consists of four chapters.

قَرَأْتُ الْكِتَابَ الَّذِي يَتَكَوَّنُ مِنْ أَرْبَعَةِ فُصُولٍ. I read the book that consists of four chapters.

## 22.1.4 *الَّتِي* replacing non-human plural nouns

As was stated in Chapter 4, non-human plural nouns are treated as feminine singular in Arabic. Therefore *الَّتِي* must be used to replace non-human plural

nouns such as **كُتُبٌ**, **سَيَّارَاتُ**, and **جَامِعَاتُ**. In the following examples **الَّتِي** replaces subject nouns:

- |                                                                   |                                             |
|-------------------------------------------------------------------|---------------------------------------------|
| <b>رَجَعَتِ السَّيَّارَاتُ.</b>                                   | The cars returned.                          |
| <b>سَافَرَتِ السَّيَّارَاتُ إِلَى بَغْدَادَ.</b>                  | The cars traveled to Baghdad.               |
| <b>رَجَعَتِ السَّيَّارَاتُ الَّتِي سَافَرَتْ إِلَى بَغْدَادَ.</b> | The cars that traveled to Baghdad returned. |

When **الَّتِي** is used to replace non-human nouns functioning as objects of transitive verbs, these nouns are replaced by the suffixal form of the pronoun **هِيَ**, i.e., **هَا**. This suffix pronoun must attach to the verb, as in the following:

- |                                                                   |                                                 |
|-------------------------------------------------------------------|-------------------------------------------------|
| <b>قَرَأَ صَدِيقِي الْكُتُبَ.</b>                                 | My friend (M) read the books.                   |
| <b>هَمِنْجَوَايَ كَتَبَ الْكُتُبَ.</b>                            | Hemingway wrote the books.                      |
| <b>قَرَأَ صَدِيقِي الْكُتُبَ الَّتِي كَتَبَهَا هَمِنْجَوَايَ.</b> | My friend read the books which Hemingway wrote. |

Likewise, when a noun is preceded by a preposition, the suffix pronoun must attach to the preposition, as in the following:

- |                                                               |                                                         |
|---------------------------------------------------------------|---------------------------------------------------------|
| <b>زُرْنَا الْجَامِعَاتِ.</b>                                 | We visited the universities.                            |
| <b>أُخْتِي دَرَسَتْ فِي الْجَامِعَاتِ.</b>                    | My sister studied in universities.                      |
| <b>زُرْنَا الْجَامِعَاتِ الَّتِي دَرَسَتْ أُخْتِي فِيهَا.</b> | We visited the universities in which my sister studied. |

### 22.1.5 Relative pronouns without antecedents

The relative pronouns **الَّذِي** and **الَّتِي** are also used in situations where no antecedent is present. This is equivalent to the English structure “he who,” “she who,” or “the one who.” Such usage can occur as:

1. Subjects of sentences, as in the following examples:

- |                                                            |                                       |
|------------------------------------------------------------|---------------------------------------|
| <b>الَّذِي يَدْرُسُ كَثِيرًا يَحْصُلُ عَلَى جَائِزَةٍ.</b> | He who studies hard will win a prize. |
|------------------------------------------------------------|---------------------------------------|

الَّتِي وَصَلَتْ أَمْسَ تَعْمَلُ فِي الْجَامِعَةِ.

The one (F) who arrived yesterday works at the university.

2. Objects of verbs, as in the following examples:

قَابَلْنَا الَّذِي وَصَلَ أَمْسَ.

We met the one who arrived yesterday.

شَاهَدْنَا الَّتِي حَاضَرَتْ عَنِ الْعِرَاقِ.

We saw the one (F) who lectured about Iraq.

3. Governed by a preposition, as in the following examples:

هَلْ اسْتَمَعْتَ إِلَى الَّذِي حَاضَرَ أَمْسَ؟

Did you listen to the one who lectured yesterday?

بَحَثْتُ عَنِ الَّتِي وَصَلَتْ مِنَ الْيَمَنِ.

I looked for the one (F) who arrived from Yemen.

A final note about the verb tenses used in **الاسم الموصول** is in order. The preceding examples mostly have past tense verbs. However, the use of other tenses is possible. Sentences containing verbs in the present or future tenses can be conjoined by **الَّذِي** or **الَّتِي**, as in the following example:

الْأُسْتَاذَةُ الَّتِي تُدَرِّسُ فِي الْجَامِعَةِ سَوْفَ تُسَافِرُ إِلَى الْقَاهِرَةِ.

The professor (F) who teaches at the university will travel to Cairo.

Note that in the preceding sentence, **الَّتِي** is followed by a verb in the present whereas the main clause contains the future tense.

## 22.2 DUAL RELATIVE PRONOUNS **الاسم الموصول المثنى**

| Dual masculine<br>nominative | Dual masculine<br>accusative/genitive | Dual feminine<br>nominative | Dual feminine<br>accusative/genitive |
|------------------------------|---------------------------------------|-----------------------------|--------------------------------------|
| الذَّانِ                     | الَّذَيْنِ                            | الَّتَانِ                   | الَّتَيْنِ                           |



### 22.2.1 **الَّذَانِ and اللَّتَانِ replacing subject nouns**

الَّذَانِ is the dual form of الَّذِي. It is used when referring to a dual, masculine noun in the nominative case, as in the following example:

وَصَلَ الصَّدِيقَانِ أَمْسَ. The two friends (M) arrived yesterday.

كَتَبَ الصَّدِيقَانِ الْكِتَابَ. The two friends (M) wrote the book.

الصَّدِيقَانِ in the second sentence is replaced by الَّذَانِ, resulting in the following:

وَصَلَ الصَّدِيقَانِ الَّذَانِ كَتَبَا الْكِتَابَ أَمْسَ.

The two friends (M) who wrote the book arrived yesterday.

Note that the verb following الَّذَانِ must also be in the dual. اللَّتَانِ replaces feminine, dual and nominative nouns, similarly to the preceding discussion, as in the following example:

وَصَلَتِ الصَّدِيقَتَانِ أَمْسَ. The friends (F, D) arrived yesterday.

الصَّدِيقَتَانِ كَتَبَتَا الْكِتَابَ. The friends (F, D) wrote the book.

وَصَلَتِ أَمْسَ الصَّدِيقَتَانِ اللَّتَانِ كَتَبَتَا الْكِتَابَ. The friends (F, D) who wrote the book arrived yesterday.

### 22.2.2 **الَّذَيْنِ and اللَّتَيْنِ replacing direct object nouns and objects of prepositions**

الَّذَيْنِ and اللَّتَيْنِ assume a different form, namely الَّذَيْنِ and اللَّتَيْنِ, when they are in the accusative or genitive cases. Thus, when their antecedents are in the accusative (or genitive), as we shall see below, الَّذَيْنِ and اللَّتَيْنِ must be used, as in the following two sets of examples:

دَاوَى الطَّبِيبُ الْمَرِيضَيْنِ.

The doctor treated the two patients (M).

شَاهَدْنَا الْمَرِيضَيْنِ فِي الْعِيَادَةِ.

We saw the two patients (M) in the clinic.

داوَى الطَّبِيبُ الْمَرِيضَيْنِ اللَّذَيْنِ شَاهَدْنَاهُمَا فِي الْعِيَادَةِ.

The doctor treated the two patients (M) whom we saw in the clinic.

Note that in the sentences above, the antecedent الْمَرِيضَيْنِ “the two patients (M),” is in the accusative case because it is a direct object of the verb داوَى “to treat.” Consequently, الْمَرِيضَيْنِ in the second sentence is replaced by the relative pronoun اللَّذَيْنِ. The dual noun in the second sentence is replaced by the suffixal dual pronoun هُمَا. This suffixal form must obligatorily attach to the verb شَاهَدْنَا.

داوَى الطَّبِيبُ الْمَرِيضَتَيْنِ.

The doctor treated the two patients (F).

شَاهَدْنَا الْمَرِيضَتَيْنِ فِي الْعِيَادَةِ.

We saw the two patients (F) in the clinic.

داوَى الطَّبِيبُ الْمَرِيضَتَيْنِ اللَّتَيْنِ شَاهَدْنَاهُمَا فِي الْعِيَادَةِ.

The doctor treated the two patients (F) whom we saw in the clinic.

On the other hand, الْمَرِيضَتَيْنِ in the second sentence above is replaced by اللَّتَيْنِ. The dual noun in the second sentence is replaced by the suffixal dual pronoun هُمَا. This suffixal form must obligatorily attach to the verb شَاهَدْنَا.

With verbs requiring the use of prepositions such as حَصَلَ عَلَى “to obtain, acquire,” the suffixal form of the pronoun replacing the noun in the second sentence must attach to the preposition, as in the following examples:

قَرَأْتُ الْكِتَابَيْنِ.

I read the two books.

حَصَلْتُ عَلَى الْكِتَابَيْنِ فِي وَاشِنْطُن.

I got the two books in Washington.

قَرَأْتُ الْكِتَابَيْنِ اللَّذَيْنِ حَصَلْتُ عَلَيْهِمَا فِي وَاشِنْطُن.

I read the two books that I got in Washington.

Note that the suffixal pronoun هُمَا replaces the noun الْكِتَابَيْنِ in the second sentence, and that it must attach to the preposition عَلَى. Note also the phonological

change of هِـمَا to هُـمَا. Recall that this change must take place when the suffixal pronoun is preceded by a *yaa'* ي or a *kasra*.

الَّتَيْنِ replaces a feminine dual antecedent and the suffixal pronoun replacing this noun is ها, which must attach to the preposition used, as in the following:

قَرَأْتُ الْجَرِيدَتَيْنِ.

I read the two newspapers.

حَصَلْتُ عَلَى الْجَرِيدَتَيْنِ فِي وَاشِنْطُن.

I got the two newspapers in Washington.

قَرَأْتُ الْجَرِيدَتَيْنِ الَّتَيْنِ حَصَلْتُ عَلَيْهِمَا فِي وَاشِنْطُن.

I read the two newspapers that I got in Washington.

## 22.3 PLURAL RELATIVE PRONOUNS الإِسْمُ الْمَوْصُولُ الْجَمْعُ

| Plural masculine nominative<br>accusative/genitive | Plural feminine nominative<br>accusative/genitive |
|----------------------------------------------------|---------------------------------------------------|
| الَّذِينَ                                          | اللَّوَاتِي                                       |

الَّذِينَ is invariable in form and is used only with human plural masculine nouns.

اللَّوَاتِي, also invariable, is only used in reference to human plural feminine nouns.

We shall discuss these elements in the following sections in some detail:

### 22.3.1 الَّذِينَ

الَّذِينَ is used as the head of relative clauses to replace masculine plural nouns.

Its form is invariable, as we shall see below.

#### 22.3.1.1 الَّذِينَ replacing subject nouns

حَضَرَ الْمُعَلِّمُونَ أَمْسَ. The teachers came yesterday.

يُدْرَسُ الْعَرَبِيَّةَ. The teachers teach Arabic.

حَضَرَ الْمُعَلِّمُونَ الَّذِينَ يُدْرَسُونَ الْعَرَبِيَّةَ أَمْسَ. The teachers who teach Arabic came yesterday.

### 22.3.1.2 *الَّذِينَ replacing direct object nouns and nouns governed by prepositions*

شَاهَدْنَا الْمُعَلِّمِينَ.

We saw the teachers.

قَابَلَ الْأَصْدِقَاءُ الْمُعَلِّمِينَ فِي الْمَدْرَسَةِ.

The friends met the teachers at school.

شَاهَدْنَا الْمُعَلِّمِينَ الَّذِينَ قَابَلَهُمُ الْأَصْدِقَاءُ فِي الْمَدْرَسَةِ.

We saw the teachers whom the friends met at school.

Note that الْمُعَلِّمِينَ “the teachers” in the second sentence is a direct object of قَابَلَ. It is replaced by the plural pronoun هُمْ, which must attach to the verb.

In conjoining two sentences, the plural masculine noun governed by a preposition in the second sentence must be replaced by a suffix form of the pronoun. This suffix pronoun must attach to the preposition, as in the following:

شَاهَدْنَا الْمُعَلِّمِينَ.

We saw the teachers.

بَحَثْنَا عَنِ الْمُعَلِّمِينَ فِي الْمَدْرَسَةِ.

We looked for the teachers at school.

شَاهَدْنَا الْمُعَلِّمِينَ الَّذِينَ بَحَثْنَا عَنْهُمْ فِي الْمَدْرَسَةِ.

We saw the teachers whom we looked for at school.

### 22.3.2 *اللاتي / اللواتي / اللاتي / اللواتي*

اللاتي, on the other hand, is used to head a relative clause functioning as a sentential adjective in reference to feminine plural nouns. It has another form that one is likely to encounter in writing, namely اللاتي. Like الَّذِينَ, the feminine form اللواتي is invariable.

### 22.3.2.1 اللواتي *replacing subject nouns*

حَضَرَتِ النِّسَاءُ أَمْسَ.

The women came yesterday.

تَعْمَلُ النِّسَاءُ فِي الْجَامِعَةِ.

The women work at the university.

حَضَرَتِ النِّسَاءُ اللّٰوَاتِي يَعْمَلْنَ فِي الْجَامِعَةِ أَمْسَ.

The women who work at the university came yesterday.

The time adverb أَمْسَ has more mobility as it can be placed closer to the verb it modifies, as in the following:

حَضَرَتِ أَمْسَ النِّسَاءُ اللّٰوَاتِي يَعْمَلْنَ فِي الْجَامِعَةِ.

The women who work at the university came yesterday.

The preceding sentence conveys nuance in meaning by emphasizing time due to the fronting of the adverb أَمْسَ closer to the verb.

### 22.3.2.2 اللواتي *replacing direct object nouns and nouns governed by prepositions*

شَاهَدْنَا النِّسَاءَ.

We saw the women.

قَابَلَ الْأَصْدِقَاءُ النِّسَاءَ فِي الْجَامِعَةِ.

The friends met the women at the university.

شَاهَدْنَا النِّسَاءَ اللّٰوَاتِي قَابَلَهُنَّ الْأَصْدِقَاءُ فِي الْجَامِعَةِ.

We saw the women whom the friends met at the university.

When the noun in the second sentence is governed by a preposition, this noun must be replaced by the plural noun هُنَّ. The suffixal pronoun form must be attached to the preposition, as in the following example:

شَاهَدْنَا النِّسَاءَ.

We saw the women.

بَحَثْنَا عَنِ النِّسَاءِ فِي الْجَامِعَةِ.

We looked for the women at the university.

شَاهَدْنَا النِّسَاءَ الَّلَوَاتِي بَحَثْنَا عَنْهُنَّ فِي الْجَامِعَةِ.

We saw the women whom we looked for at the university.

## 22.4 RELATIVE CLAUSES WITH INDEFINITE ANTECEDENTS جُمْلَةُ الصِّفَةِ

It has been mentioned that the relative pronouns *الَّذِي*, *الَّتِي* and their dual and plural variants are used to conjoin two sentences in which the second sentence contains a noun related to the noun in the first. It has also been emphasized that these relative pronouns are only used when the antecedent in the first sentence is definite. In cases when the antecedent is indefinite, the relative pronouns are not used. Instead, a verbal sentence must be used to modify the antecedent, essentially functioning as a sentential adjective, hence the Arabic name *جُمْلَةُ الصِّفَةِ* for such structures. The tense of verbs in such sentences may vary depending on the time the interlocutor intends to convey: past, present or future tense. Verbs in *جُمْلَةُ الصِّفَةِ* must agree with the indefinite antecedent in number and gender, however. Recall that non-human plural nouns are always treated as feminine singular and the verb used in *جُمْلَةُ الصِّفَةِ* following such nouns must be in the singular. Examine the following examples:

وَصَلَ طَالِبٌ زَارَ الْقَاهِرَةَ.

A student (M, Sg) who visited Cairo arrived.

غَادَرَتِ الْبِلَادَ مُوظَّفَةٌ تَعْمَلُ فِي الشَّرَكَةِ.

An employee (F, Sg) who works in the company left the country.

زَارَنَا صَدِيقَانِ يُحِبَّانِ مَدِينَتَنَا كَثِيرًا.

Two friends (M) who love our city very much visited us.

قَابَلُوا طَالِبَيْنِ دَرَسَا فِي لُبْنَانِ.

They met two students (F) [who] studied in Lebanon.

هَلْ تَعْرِفُونَ مُدَرِّسِينَ يُتِقِنُونَ الْعَرَبِيَّةَ؟

Do you know teachers (M, Pl) who master Arabic?

عَيَّنَ الْمُسْتَشْفَى طِبِّيَاتٍ دَرَسْنَ فِي مِصْرَ.

The hospital employed physicians (F, Pl) who studied in Egypt.

حَصَلَتْ مَكْتَبَةُ الْجَامِعَةِ عَلَى مَجَلَّاتٍ تَصْدُرُ فِي مِصْرَ.

The university library acquired journals [which are] published in Egypt.

شَاهَدْنَا أَنْهَاراً كَثِيراً تَجْرِي فِي أَمْرِيكَ.

We saw many rivers [which run] in America.

If the noun modified is a subject of a verb, the subject pronoun is expressed in the verb of *جُمْلَةُ الصِّفَةِ*, as in the following:

زَارَتْنَا طَالِبَةٌ دَرَسَتْ الْعَرَبِيَّةَ.

A student who studied Arabic visited us.

أَجْرَى الْعَمَلِيَّةَ طَبِيبَانِ تَخَصَّصَا فِي الْقَلْبِ.

Two doctors who specialized in the heart performed the surgery.

وَصَلَ مُهَنْدِسُونَ عَمِلُوا فِي الشَّرَكَةِ الْجَدِيدَةِ.

[Some] engineers who worked in the new company arrived.

On the other hand, if the noun modified is an object of a verb or object of a preposition, a suffixal pronoun, i.e. *الضَّمِيرُ الْعَائِدُ*, must be attached to the verb of *جُمْلَةُ الصِّفَةِ*, as in the following examples:

أَكَلُوا أَكْلاً طَبَخَهُ سَامِي.

They ate food which Sami cooked.

وَجَدْتُ رِسَالَةً بَحَثْتُ عَنْهَا كَثِيراً.

I found a letter for which I searched a lot.

نُحِبُّ أَغَانِيَّ عَتَّتَهَا فَيْرُوزُ.

We like songs which Fayrouz sang.

اشْتَرَتْ الشَّرَكَةُ سَيَّارَاتٍ صَنَعَتْهَا الْيَابَانُ.

The company brought cars which Japan made.

اسْتَمْتَعْتُ بِكَتَائِبَيْنِ كَتَبَهُمَا نَجِيبُ مَحْفُوزُ.

I enjoyed two books [which] Najeeb Mahfouz wrote.

## 22.5 RELATIVE CLAUSES WITHOUT ANTECEDENTS

### الِاسْمُ الْمَوْصُولُ مَرْجِعُهُ غَائِبٌ

#### 22.5.1 مَنْ and ما as relative pronouns

If the antecedent is not explicitly mentioned, the relative pronouns cannot be used. Instead of الَّذِي and الَّتِي there are two other elements that function as relative pronouns: مَنْ “who” (for human nouns, masculine or feminine) and ما “what” (for non-human nouns):

##### 22.5.1.1 مَنْ

Examine the following examples:

- وَصَلَ أَمْسَ. He arrived yesterday.  
 كَتَبَ الْكِتَابَ الْجَدِيدَ. He wrote the new book.  
 وَصَلَ مَنْ كَتَبَ الْكِتَابَ الْجَدِيدَ. The one who wrote the new book arrived.

Note that وَصَلَ أَمْسَ amounts to a complete sentence by itself in which there is no mention of the person who arrived, presumably a masculine entity, i.e. هُوَ “he.” On the other hand, كَتَبَ الْكِتَابَ الْجَدِيدَ “He wrote the new book,” is also a sentence, the subject of which, while not explicitly expressed, is deduced to be human, i.e. the pronoun هُوَ. In both sentences, the referent is the same. In other words, the subject of both sentences refers to the same human entity. Thus, these two sentences are conjoined by مَنْ, as in وَصَلَ مَنْ كَتَبَ الْكِتَابَ الْجَدِيدَ. We should mention that the above sentence is equivalent to the following, which contains the relative pronoun الَّذِي discussed earlier:

- وَصَلَ الَّذِي كَتَبَ الْكِتَابَ الْجَدِيدَ.  
 He who wrote the new book arrived.

Note that if the antecedent is known and explicitly expressed, the relative pronoun الَّذِي must be used, as in the following:

- وَصَلَ الْكَاتِبُ الَّذِي كَتَبَ الْكِتَابَ الْجَدِيدَ.  
 The writer who wrote the new book arrived.



### 22.5.1.2 ما

If, on the other hand, the subject of the second sentence is non-human, ما is used, as in the following:

|                              |                                  |
|------------------------------|----------------------------------|
| نَعْرِفُ.                    | We know.                         |
| حَدَّثَ أَمْسٍ.              | It happened yesterday.           |
| نَعْرِفُ مَا حَدَّثَ أَمْسٍ. | We know what happened yesterday. |

The preceding sentence is equivalent in meaning to the following:

|                                  |                                  |
|----------------------------------|----------------------------------|
| نَعْرِفُ الَّذِي حَدَّثَ أَمْسٍ. | We know what happened yesterday. |
|----------------------------------|----------------------------------|

Note that if the antecedent is stated, the referent and the relative pronoun الَّذِي must appear, as in:

|                                            |                                            |
|--------------------------------------------|--------------------------------------------|
| نَعْرِفُ الشَّيْءَ الَّذِي حَدَّثَ أَمْسٍ. | We know the thing that happened yesterday. |
|--------------------------------------------|--------------------------------------------|

If the second sentence contains a transitive verb such as طَبَخَ “to cook” and قَابَلَ “to meet,” for example, the verb in the second sentence must have a suffixal form of a pronoun attached to it, expressing the direct object of the verb. Examine the following examples:

|                                           |                                 |
|-------------------------------------------|---------------------------------|
| أُحِبُّ مَا طَبَخَهُ صَدِيقِي.            | I like what my friend cooked.   |
| حَضَرَ مَنْ قَابَلْتُهُ فِي الْقَاهِرَةِ. | The one I met in Cairo arrived. |

In أُحِبُّ مَا طَبَخَهُ صَدِيقِي we observe that ما is in a direct object position. In this situation, the verb following ما, namely طَبَخَ “to cook,” must have a suffixal form of the pronoun هُوَ attached to it. It is also possible to delete the pronoun, so the preceding sentence would be equivalent to the following:

|                              |                               |
|------------------------------|-------------------------------|
| أُحِبُّ مَا طَبَخَ صَدِيقِي. | I like what my friend cooked. |
|------------------------------|-------------------------------|

Similarly, in the sentence حَضَرَ مَنْ قَابَلْتُهُ فِي الْقَاهِرَةِ “The one I met in Cairo arrived,” the verb قَابَلَ has the suffixal form of هُوَ, namely هُ- as a direct object to this verb.

If the verb requires a preposition when the antecedent is not explicitly stated, the suffix pronoun must attach to this preposition, as in the following:

قَرَأْنَا مَا حَصَلَ عَلَيْهِ الْأُسْتَاذُ. We read what the teacher obtained.

شَاهَدْنَا مَنْ بَحَثْنَا عَنْهُ. We saw who we looked for.

## CHAPTER 23

# Agentive nouns اِسْمُ الْفَاعِلِ

اِسْمُ الْفَاعِلِ agentive nouns, often referred to as active participles, are derived from verbs to denote the performer of the action as expressed in the verb. In the same way that the English word “teacher” indicates “the person who teaches,” the Arabic كَاتِبٌ “writer,” derived from the verb كَتَبَ “to write,” signifies “the person who performs the act of writing.” Hence the name اِسْمُ الْفَاعِلِ in Arabic, “noun representing the performer.” These derivations function primarily as regular nouns in the language. Secondly, they can function as adjectives. The derivation of اسم الفاعل and its functions are shown below.

## 23.1 FORM I VERBS فَعَلَ

اِسْمُ الْفَاعِلِ are derived from فَعَلَ verbs (Form I) according to the فاعِل (faa'ilun) pattern. Thus, from دَرَسَ we obtain دَارِسٌ “he who studies, i.e., a student, or a researcher (M).” The feminine form of this agentive noun is دَارِسَةٌ “a researcher, a student (F).” From the verb شَرَبَ “to drink,” we obtain شَارِبٌ, “he who drinks, a drinker (M),” and its feminine counterpart شَارِبَةٌ “a drinker (F).” The plural of such nouns will be discussed in Chapter 28.

### 23.1.1 Hollow verbs اِسْمُ فاعِلِ

To derive اسم فاعِل from verbs like زَارَ “to visit,” or نَامَ “to sleep,” the فاعِل pattern is used with a minor variation. The expected middle consonant in the case of hollow verbs is always a *hamza*, written on a *yaa'* seat minus the two dots of the *yaa'*. Accordingly, from زَارَ “to visit,” we obtain زَائِرٌ “a visitor”; from نَامَ “to sleep,” we obtain نَائِمٌ “he who sleeps, a sleeper.”

The following examples illustrate agentive nouns functioning as a performer of action, an object of a transitive verb, and, finally, when preceded by a preposition.

|                                             |                                                    |
|---------------------------------------------|----------------------------------------------------|
| هَلْ وَصَلَ الْفَائِزُ؟                     | Did the winner (M) arrive?                         |
| شَاهَدَ الطَّالِبُ السَّائِحَ.              | The student saw the tourist (M).                   |
| ذَهَبَ إِلَى الْمَطْعَمِ مَعَ الْجَائِعَةِ. | He went to the restaurant with the hungry one (F). |

### 23.1.2 Defective verbs اسم فاعِل

The derivation of agentive nouns from defective verbs (a subcategory of *فَعَلَ* verbs (Form I)) follows the aforementioned *فَاعِلٌ* pattern. For example, from the verb *دَعَا* “to invite,” we derive the agentive noun *دَاعِي* “inviter (M),” and from the verb *حَمَى* “to protect,” we derive the agentive noun *حَامِي* “protector (M).” When such nouns are indefinite and masculine, they end with an *-in* sound (*tanwiin*), represented in the orthography by two *kasras*, and we thus obtain *دَاعٍ* “he who invites, an inviter (M);” *حَامٍ* “a protector (M).”

However, when such nouns are made definite by the use of the definite article *الـ*, the *tanwiin* changes to a *yaa’*. For example, *دَاعٍ* and *حَامٍ* become *الدَّاعِي* “the inviter (M),” and *الحَامِي* “the protector (M),” respectively. Similarly, when a suffix pronoun is attached to such nouns, the *tanwiin* changes to a *yaa’* as in, for example, *دَاعِيهِ* “his inviter,” and *حَامِيهَا* “her protector.”

The *yaa’* is also realized in these masculine nouns when they are put in the accusative, or in the *IDhaafa*-construct, as in the following examples:

|                                     |                                  |
|-------------------------------------|----------------------------------|
| قَابَلْتُ دَاعِيًا إِلَى حَفْلَةٍ.  | I met an inviter (M) to a party. |
| قَابَلْتُ الدَّاعِي إِلَى حَفْلَةٍ. | I met the inviter to the party.  |
| قَابَلْتُ دَاعِيِ الحَفْلَةِ.       | I met the party’s inviter (M).   |

In addition, the *yaa’* is also realized when such nouns are put in the feminine. Thus *دَاعٍ* becomes *دَاعِيَةٌ* “an inviter (F)” and *حَامٍ* becomes *حَامِيَّةٌ* “a protector (F).” The masculine *اسْمُ الْفَاعِلِ* in the preceding sentences is rendered into the feminine as follows:

|                                        |                                   |
|----------------------------------------|-----------------------------------|
| قَابَلْتُ دَاعِيَةً إِلَى حَفْلَةٍ.    | I met an inviter (F) to a party.  |
| قَابَلْتُ الدَّاعِيَةَ إِلَى حَفْلَةٍ. | I met the inviter (F) to a party. |
| قَابَلْتُ دَاعِيَةَ الحَفْلَةِ.        | I met the party’s inviter (F).    |

### 23.1.3 Doubled verbs اسم فاعِل

Agentive nouns derived from doubled verbs according to the *اسم فاعِل* pattern maintain the geminate consonants. For example, from the verb *مَرَّ* “to pass through,” we derive *مَارٌّ* “one who passes by/through (M),” and from *شَكَّ* “to doubt,” we derive *شَاك* “a doubter (M).” The feminine counterparts of these nouns are *مَارَّة* “one who passes through (F),” and *شَاكَّة* “a doubter (F).” The following are examples of how such nouns are used:

الْمَارُّ أَمَامَ الْبَيْتِ سَأَلَ عَنِ الْعُنْوَانِ.

The passer-by (M) in front of the house inquired about the address.

الشَّاكَّةُ فِي هَذِهِ الْمَعْلُومَاتِ لَجَأَتْ إِلَى الْمَكْتَبَةِ.

The doubter (F) of this information resorted to the library.

Agentive nouns from *waaw*-beginning verbs, *yaa*’-initial verbs and verbs beginning with a *hamza* follow the same pattern. Thus, from *وَجَدَ* “to find,” we obtain *وَاجِدٌ* “finder,” from *يَيْسَسُ* “to despair,” we derive *يَائِسٌ* “despairer,” and from *أَكَلَ* “to eat,” we obtain *أَكِلٌ* “eater.” Note the change of the *hamza* into a longer *hamza*, labeled *madda* ء in Arabic.

## 23.2 FORM II-X VERBS فَعَّلَ - اسْتَفْعَلَ

Now we turn to examine how *اسم فاعِل* is derived from *فَعَّلَ* (Form II) through *اسْتَفْعَلَ* (Form X). A general statement can be made about deriving agentive nouns from these verb forms. *اسم الفاعِل* in these verb patterns always begins with a *miim* followed by a *Dhamma*, namely *مُ*. The penultimate vowel in *اسم فاعِل* in this group of verbs is always a *kasra*. Thus, from the verb *دَرَّسَ* “to teach,” we obtain *مُدَرِّسٌ* “a teacher (M)”; from *سَافَرَ* “to travel,” we obtain *مُسَافِرٌ* “a traveler (M)”; from *أَرْسَلَ* “to send,” we obtain *مُرْسِلٌ* “a sender (M).” And so on with the other verb forms.

The feminine form of agentive nouns in the derived verb forms is made by suffixing the *taa’ marbuuTa*, as in *مُدَرِّسَةٌ* “a teacher (F),” *مُسَافِرَةٌ* “a traveler (F),” *مُرْسِلَةٌ* “a sender (F),” etc.

The plural formation of such agentive nouns is regular. (See Chapter 28 on plural nouns.)

The table below illustrates the derivation of agentive nouns of verb forms II through X:

| Roman<br>verb<br>form | فَعَلَ<br>verb<br>form | Agentive<br>noun<br>pattern | Example<br>verb | Agentive<br>noun       | Meaning                    |
|-----------------------|------------------------|-----------------------------|-----------------|------------------------|----------------------------|
| II                    | فَعَّلَ                | مُفَعِّلٌ                   | دَرَسَ          | مُدَرِّسٌ              | teacher                    |
|                       |                        |                             | سَمَّى          | مُسَمِّي / مُسَمِّ     | namer                      |
| III                   | فَاعَلَ                | مُفَاعِلٌ                   | سَاعَدَ         | مُسَاعِدٌ              | helper                     |
|                       |                        |                             | نَادَى          | مُنَادٍ / مُنَادِي     | caller                     |
| IV                    | أَفْعَلَ               | مُفْعِلٌ                    | أَرْسَلَ        | مُرْسِلٌ               | sender                     |
|                       |                        |                             | أَدَارَ         | مُدِيرٌ                | director                   |
|                       |                        |                             | أَعْطَى         | مُعْطِي / مُعْطٍ       | giver                      |
|                       |                        |                             | أَعَدَّ         | مُعِدٌّ                | preparer                   |
| V                     | تَفَعَّلَ              | مُتَفَعِّلٌ                 | تَكَلَّمَ       | مُتَكَلِّمٌ            | speaker                    |
|                       |                        |                             | تَبَنَّى        | مُتَبَنِّي / مُتَبِّنٍ | adopter                    |
| VI                    | تَفَاعَلَ              | مُتَفَاعِلٌ                 | تَشَارَكَ       | مُتَشَارِكٌ            | participant                |
|                       |                        |                             | تَدَاوَى        | مُتَدَاوِي / مُتَدَاوٍ | patient                    |
| VII                   | اِنْفَعَلَ             | مُنْفَعِلٌ                  | اِنْسَحَبَ      | مُنْسَحِبٌ             | quitter                    |
|                       |                        |                             | اِنْحَاذَ       | مُنْحَاذٌ              | s.o./s.th.<br>aligned with |
|                       |                        |                             | اِنْدَعَى       | مُنْدَعٍ               | invitee                    |
|                       |                        |                             | اِنْضَمَّ       | مُنْضَمٌ               | s.o./s.th. joining         |
| VIII                  | اِفْتَعَلَ             | مُفْتَعِلٌ                  | اِحْتَفَلَ      | مُحْتَفِلٌ             | celebrant                  |
|                       |                        |                             | اِخْتَارَ       | مُخْتَارٌ              | chosen                     |
|                       |                        |                             | اِحْتَلَّ       | مُحْتَلٌّ              | occupier                   |
|                       |                        |                             | اِدَّعَى        | مُدَّعِي / مُدَّعٍ     | claimant                   |
|                       |                        |                             | اِغْتَدَى       | مُعْتَدِي / مُعْتَدٍ   | aggressor                  |
| IX                    | اِفْعَلَّ              | مُفْعَلٌّ                   | اِحْمَرَّ       | مُحْمَرٌّ              | he who turns red           |

| Roman<br>verb<br>form | فَعَلَ<br>verb<br>form | Agentive<br>noun<br>pattern | Example<br>verb | Agentive<br>noun            | Meaning        |
|-----------------------|------------------------|-----------------------------|-----------------|-----------------------------|----------------|
| X                     | اسْتَفْعَلَ            | مُسْتَفْعِلٌ                | اسْتَعْمَلَ     | مُسْتَعْمِلٌ                | user           |
|                       |                        |                             | اسْتَطَاعَ      | مُسْتَطِيعٌ                 | he who is able |
|                       |                        |                             | اسْتَقَلَّ      | مُسْتَقِلٌ                  | independent    |
|                       |                        |                             | اسْتَدْعَى      | مُسْتَدْعِي /<br>مُسْتَدْعٍ | plaintiff      |
| Quadriliteral         |                        |                             | تَرْجَمَ        | مُتَرْجِمٌ                  | translator     |

### 23.2.1 Hollow verbs in فَعَلَ - اسْتَفْعَلَ (Forms II-X) اِسْمُ فَاعِلٍ

Hollow verbs can be augmented to derive the following forms: أَفْعَلَ (Form IV), اِنْفَعَلَ (Form VII), اِفْتَعَلَ (Form VIII) and اِسْتَفْعَلَ (Form X). Note that due to the presence of the long 'alif in hollow verbs, the penultimate vowel also presents some variation: it is either an 'alif as in forms VII and VIII, or a yaa', as in forms IV and X. The following table illustrates the way agentive nouns are derived in this group of verbs:

| Roman<br>verb form | فَعَلَ verb<br>form | Agentive<br>noun pattern | Example<br>verb | Agentive<br>noun | Meaning                 |
|--------------------|---------------------|--------------------------|-----------------|------------------|-------------------------|
| IV                 | أَفْعَلَ            | مُفْعِلٌ                 | أَدَارَ         | مُدِيرٌ          | director                |
| VII                | اِنْفَعَلَ          | مُنْفَعِلٌ               | اِنْحَاذَ       | مُنْحَاذٌ        | s.o./s.th. aligned with |
| VIII               | اِفْتَعَلَ          | مُفْتَعِلٌ               | اِغْتَادَ       | مُغْتَادٌ        | s.o. who is used to     |
| X                  | اِسْتَفْعَلَ        | مُسْتَفْعِلٌ             | اِسْتَعَادَ     | مُسْتَعِيدٌ      | retriever               |

### 23.2.2 Doubled verbs in فَعَلَ - اِسْتَفْعَلَ (Forms II-X) اِسْمُ فَاعِلٍ

Like hollow verbs, doubled verbs can be augmented to forms أَفْعَلَ (Form IV), اِنْفَعَلَ (Form VII), اِفْتَعَلَ (Form VIII) and اِسْتَفْعَلَ (Form X). Agentive nouns from these patterns are derived in similar ways to the agentive noun derivation mentioned earlier. Examine the table below:

| Roman<br>verb form | فَعَلَ<br>verb<br>form | Agentive<br>noun pattern | Example<br>verb | Agentive<br>noun | Meaning          |
|--------------------|------------------------|--------------------------|-----------------|------------------|------------------|
| IV                 | أَفْعَلَ               | مُفْعِلٌ                 | أَعَدَّ         | مُعِدٌّ          | preparer         |
| VII                | اِنْفَعَلَ             | مُنْفَعِلٌ               | اِنْضَمَّ       | مُنْضِمٌ         | s.o. who joins   |
| VIII               | اِفْتَعَلَ             | مُفْتَعِلٌ               | اِحْتَلَّ       | مُحْتِلٌ         | occupier         |
| X                  | اِسْتَفْعَلَ           | مُسْتَفْعِلٌ             | اِسْتَعَدَّ     | مُسْتَعِدٌّ      | one who is ready |

## 23.3 FUNCTIONS OF AGENTIVE NOUNS

Agentive nouns can function as regular nouns and as adjectives modifying other nouns. As nouns they may be the subjects of sentences, direct objects of transitive verbs, or governed by prepositions. They may also be a part of an *IDhaafa*-construct. As adjectives, agentive nouns must agree with the noun they modify in gender, number, case and determination.

### 23.3.1 Agentive nouns functioning as nouns

As nouns, agentive nouns could be rendered into English as nouns that end with “-er” or “-or”, or “-ant” such as “teacher,” “professor,” or “applicant.”

#### 23.3.1.1 As subjects

Examine the agentive nouns as subjects in the following sentences:

العاملُ ذَهَبَ إِلَى المَصْنَعِ.

The worker went to the factory.

الكاتِبَةُ المشهُورَةُ نَشَرَتْ كِتَاباً جَدِيداً.

The famous writer (F) published a new book.

Note that **العاملُ** “the worker” in the first sentence and **الكاتِبَةُ** “the writer (F)” in the second sentence are subjects of the sentences.



### 23.3.1.2 As objects

إِسْمُ الْفَاعِلِ nouns can also be direct objects of transitive verbs, as in the following examples:

قَابَلَ أَبِي السَّاكِنَ الْجَدِيدَ أَمْسَ.

My father met the new resident yesterday.

هَلْ عَرَفْتَ الْخَارِجَ مِنَ الْبَيْتِ؟

Did you know the person who exited from the house?

### 23.3.1.3 Preceded by prepositions

Additionally, إِسْمُ الْفَاعِلِ can be governed by a preposition. If the noun is singular, it must end with a *kasra*, as in the following:

الْكِتَابُ مَعَ الطَّالِبَةِ. The book is with the student (F).

It is worth noting how the agentive noun الطَّالِبُ with its feminine counterpart الطَّالِبَةُ has come to mean “a student.” The verb طَلَبَ originally meant “to seek, request.” A “student,” therefore, is the person who seeks, in this case knowledge and learning in a school or university setting. In other situations, it simply means “a seeker,” as in the following example:

اسْتَقْبَلُوا طَالِبَ الْعَوْنِ. They received the help-seeker.

### 23.3.1.4 In an IDhaafa-construct

As a noun, إِسْمُ الْفَاعِلِ can also be part of an *IDhaafa*-construct, as in the following:

سَافَرَ مُدَرِّسُ الْجَامِعَةِ إِلَى لُبْنَانَ.

The university professor traveled to Lebanon.

تَكَلَّمْتُ مَعَ مُسْتَقْبِلِ الزَّائِرِ.

I talked with the “welcomer” of the visitor.

### 23.3.2 Agentive nouns functioning as adjectives

Adjectives cannot stand independently in sentences when they are functioning in their primary role as adjectives: they must always be used with nouns as a way of adding more information about them. Note that when agentive nouns function as adjectives, the English translation tends to be the “-ing” form of the verb. Examine the following:

وَصَلَ الْأُسْتَاذُ الزَّائِرُ أَمْسَ. The visiting professor arrived yesterday.  
شَاهَدْتُ الْمَرْأَةَ الْمُسَافِرَةَ أَمْسَ. I saw the traveling woman yesterday.

In the first sentence, وَصَلَ الْأُسْتَاذُ الزَّائِرُ أَمْسَ, the word الزَّائِرُ “visiting” has the form of اِسْمُ فَاعِلٍ. Since it follows the noun الْأُسْتَاذُ “the professor, teacher,” it must therefore be an adjective. Note that it agrees with the noun in determination (definite/indefinite), gender (masculine), case (nominative), and number (singular).

Similarly, in the second sentence, شَاهَدْتُ الْمَرْأَةَ الْمُسَافِرَةَ أَمْسَ, the word الْمُسَافِرَةَ as اِسْمُ فَاعِلٍ modifies the noun الْمَرْأَةَ and agrees with this noun in determination, case, gender and number.

اِسْمُ الْفَاعِلِ is primarily used as a noun. Its function as adjective is secondary.

### 23.3.3 Agentive nouns functioning as transitive verbs

Agentive nouns derived from transitive verbs sometimes maintain the behavior of these verbs by causing the nouns that follow them to be in a direct object position, and consequently in the accusative case. In the following two sentences, the agentive noun in the first sentence functions as the first noun in *IDhaafa*, causing the noun following it to be in the genitive case. In the second, the agentive noun functions as a transitive verb, causing the noun that follows it to be in the accusative case:

زَائِرُ الْجَامِعَةِ وَصَلَ مِنَ الْعِرَاقِ أَمْسَ.  
The university visitor arrived from Iraq yesterday.

هَلْ قَابَلْتَ الرَّجُلَ الزَّائِرَ صَدِيقَهُ؟  
Did you meet the man [who is] visiting his friend?

More examples of agentive nouns that demonstrate the function of transitive verbs are provided below:

|                                                 |                                            |
|-------------------------------------------------|--------------------------------------------|
| محمود قارئٌ دَرَسَهُ.                           | Mahmoud is reading his lesson.             |
| هذا المُوَظَّفُ مُهْمِلٌ واجِبُهُ.              | This employee is ignoring his duties.      |
| كَانَتِ الزَّوْجَةُ أَمْسَ طَابِخَةً الْأَكْلَ. | The wife was cooking the food yesterday.   |
| هَلْ عَرَفْتُمْ أَنَّهُ دَارِسُ الطَّبِّ؟       | Did you know that he is studying medicine? |

## CHAPTER 24

# Passive participles اِسْمُ الْمَفْعُولِ

اِسْمُ الْمَفْعُولِ, the passive participle, is a derivation of verbs used to convey that an action has happened or is happening to someone or something else. For example, the English word “written” denotes that something was penned down, put on paper; in other words, it has undergone the action of writing. The passive participle can function as an adjective or a noun. It also appears in a number of idiomatic expressions that are followed by dependent clauses.

## 24.1 DERIVATION OF PASSIVE PARTICIPLES اِسْمُ الْمَفْعُولِ

### 24.1.1 فَعَلَ (Form I)

Passive participles from فَعَلَ verb forms are derived according to the مَفْعُولٌ (*mafuul*) pattern. Thus, from the verb شَرَبَ “to drink,” we obtain مَشْرُوبٌ “that which is/was drunk,” i.e., “a drink;” and from the verb كَتَبَ “to write,” we obtain مَكْتُوبٌ “that which is/was written,” i.e., “a letter.”

#### 24.1.1.1 Hollow verbs

Passive participles can be derived from hollow verbs according to the *mafuul* pattern. Thus, from the verb زَارَ / يَزُورُ “to visit,” we obtain مَزُورٌ “that which is visited.”

From سَارَ / يَسِيرُ “to walk, traverse,” we obtain مَسِيرٌ “that which was traversed.”

Verbs that have *’alif* in their present tense, such as خَافَ / يَخَافُ “to be afraid,” form their passive participle with a *waaw*, as in مَخُوفٌ in some cases. This pertains to the formation of their *maSdar*. The *maSdar* of this verb is خَوْفٌ “fear.” This explains why there is a *waaw* in مَخُوفٌ “that which is feared.” On the other hand, نَالَ / يَنَالُ “to obtain, to win,” has its passive participle as مَنَالٌ or مَنِيلٌ. The *maSdar* of this verb is نَيْلٌ “winning,” which explains why the passive participle has a *yaa’*, not a *waaw*.

Such passive participle forms are derivable in theory, according to the rules advanced above. However, passive participles such as مَخُوف and/or مَنِيل are not commonly used in the language. As a proper noun, however, مَنَال appears as a woman's name.

### 24.1.1.2 Defective verbs

The *maf'uul* pattern for defective verbs manifests the *waaw* or the *yaa'* of the verb's present tense. Thus for passive participles we obtain مَدْعُوٌ "a guest," from دَعَا "to invite," and مَرْمِيٌّ "thrown," from رَمَى "to throw, cast." The presence of the *waaw* in مَدْعُوٌ reflects the *waaw* in يَدْعُو, which is the present tense of دَعَا. Similarly, the presence of the *yaa'* in مَرْمِيٌّ reflects the *yaa'* in the present tense of يَرْمِي.

### 24.1.1.3 Doubled verbs

Doubled verbs are easy to fit into the *maf'uul* pattern by separating the doubled consonants with a *waaw*. Thus from عَدَّ "to count, to consider," we obtain مَعْدُودٌ "that which is/was counted." From حَسَّ "to feel, to touch," we obtain مَحْسُوسٌ "tangible, material," and, finally, from شَكَّ we obtain مَشْكُوكٌ "doubted, suspected."

## 24.1.2 فَعَّلَ - اسْتَفْعَلَ (Forms II-X)

Passive participles from فَعَّلَ verbs (Form II) through اسْتَفْعَلَ verbs (Form X) are derived by a simple process. This involves the positioning of the prefix *mu-* مُ at the beginning of the verb. The penultimate vowel is always a *fat-Ha*. In verbs beginning with a *hamza*, the *hamza* is dropped. Examine the following:

| <i>Verb form</i> | <i>Passive<br/>participle<br/>form</i> | <i>Example<br/>verb</i> | <i>Passive<br/>participle</i> | <i>Meaning</i>          |
|------------------|----------------------------------------|-------------------------|-------------------------------|-------------------------|
| فَعَّلَ          | مُفَعَّلٌ                              | دَرَّسَ                 | مُدَرَّسٌ                     | s.th. taught            |
|                  |                                        | سَمَّى                  | مُسَمًّى                      | s.o./s.th. named        |
| فَاعَلَ          | مُفَاعَلٌ                              | سَاعَدَ                 | مُسَاعِدٌ                     | s.o. helped             |
| أَفْعَلَ         | مُفْعَلٌ                               | أَرْسَلَ                | مُرْسَلٌ                      | s.th. sent              |
|                  |                                        | أَدَارَ                 | مُدَارٌ                       | s.th./s.o. managed      |
|                  |                                        | أَعْطَى                 | مُعْطًى                       | s.th. given             |
|                  |                                        | أَعَدَّ                 | مُعَدٌّ                       | s.th./s.o. prepared     |
| تَفَعَّلَ        | مُتَفَعِّلٌ                            | تَكَلَّمَ               | مُتَكَلِّمٌ                   | s.th. spoken            |
|                  |                                        | تَبَيَّنَ               | مُتَبَيَّنٌ                   | s.th./s.o. adopted      |
| تَفَاعَلَ        | مُتَفَاعَلٌ                            | تَشَارَكَ               | مُتَشَارِكٌ                   | s.th. shared            |
|                  |                                        | تَدَاوَى                | مُتَدَاوٍ                     | s.o. treated            |
| اِنْفَعَلَ       | مُتَفَعِّلٌ                            | اِنْصَرَفَ              | مُنْصَرَفٌ                    | s.th. withdrawn         |
|                  |                                        | اِنْحَاذَ               | مُنْحَاذٌ                     | s.o. aligned            |
|                  |                                        | اِنْقَضَى               | مُنْقَضٍ                      | s.th. spent             |
|                  |                                        | اِنْتَضَمَ              | مُنْتَضِمٌ                    | s.o. who joined         |
| اِفْتَعَلَ       | مُفْتَعِّلٌ                            | اِحْتَفَلَ              | مُحْتَفِلٌ                    | s.o./s.th. celebrated   |
|                  |                                        | اِخْتَارَ               | مُخْتَارٌ                     | s.th./s.o. chosen       |
|                  |                                        | اِحْتَلَّ               | مُحْتَلٌّ                     | s.o./s.th. occupied     |
| اِفْعَلَ         | مُفْعَلٌ                               | اِحْمَرَّ               | مُحْمَرٌّ                     | s.th. made red          |
| اِسْتَفْعَلَ     | مُسْتَفْعَلٌ                           | اِسْتَقْبَلَ            | مُسْتَقْبِلٌ                  | s.th. expected (future) |
|                  |                                        | اِسْتَطَاعَ             | مُسْتَطَاعٌ                   | s.th. capacitated       |
|                  |                                        | اِسْتَقَلَّ             | مُسْتَقَلٌّ                   | —                       |
|                  |                                        | اِسْتَدْعَى             | مُسْتَدْعٍ                    | s.o. called             |
| Quadriliteral    |                                        | تَرْجَمَ                | مُتَرْجِمٌ                    | s.th. translated        |

### 24.1.2.1 Augmented hollow verbs passive participles

Hollow verbs can be augmented to derive the following forms: أَفْعَلَ (Form IV), اِنْفَعَلَ (Form VII), اِفْتَعَلَ (Form VIII) and اِسْتَفْعَلَ (Form X). Passive participle forms can be derived from verbs in these forms by prefixing *mu* مُ while maintaining the penultimate 'alif.

The following table illustrates how agentive nouns are derived in this group of verbs:

| Verb form    | Passive participle | Example verb | Passive participle | Meaning            |
|--------------|--------------------|--------------|--------------------|--------------------|
| أَفْعَلَ     | مُفْعَلٌ           | أَدَارَ      | مُدَارٌ            | managed            |
| اِنْفَعَلَ   | مُنْفَعَلٌ         | اِنْقَادَ    | مُنْقَادٌ          | led                |
| اِفْتَعَلَ   | مُفْتَعَلٌ         | اِعْتَادَ    | مُعْتَادٌ          | s.o./s.th. used to |
| اِسْتَفْعَلَ | مُسْتَفْعَلٌ       | اِسْتَعَادَ  | مُسْتَعَادٌ        | retrieved          |

### 24.1.2.2 Augmented defective verbs passive participles

Derivations of passive participles of الأفعال المضعفة الآخر, augmented defective verbs of فَعَلَ (Form II) through اِسْتَفْعَلَ (Form X), follow the same rules of derivation mentioned above. The passive participle form begins with *mu*-م. Due to the absence of a consonant at the end of the verb, however, the passive participle ends up with *tanwiin*, or two *fat-Has*, in the orthography. For example, from سَمَّى / يُسَمِّي “to name,” we obtain مُسَمًّى “that which is named”; from نادى / يُنَادِي “to call,” we obtain مُنَادًى “he who is called”; from اشترى / يشتري “to buy,” we obtain مُشْتَرًى “that which is bought”; from اِسْتَشْنَى / يستشني “to exclude, to except,” we obtain مُسْتَشْنًى “that which is excluded.”

When the definite article ال is prefixed to such derivations, the *tanwiin* is dropped. In this case, such words are pronounced with an 'alif sound at their end. Thus, مُسَمًّى becomes المُسَمَّى and مُنَادًى becomes المُنَادى and so on.

Additionally, the *tanwiin* is dropped when such derivations are put in the feminine. In the orthography, the 'alif *maqSuura* in this case changes to a regular 'alif. For example, the feminine of مُسَمًّى is مُسَمَّاءٌ and the feminine of مُسْتَشْنًى is مُسْتَشْنَاءٌ and so on. The following sentences illustrate the use of the above passive participles:

قَابَلْتُ الرَّجُلَ الْمُسَمَّى أَحْمَدَ.

I met the man (who is) called Ahmad.

حَضَرَتِ الْأُسْتَاذَةُ الْمُسْتَشْنَاءُ مِنَ الْوُظَيْفَةِ.

The professor (who is) excluded from the job came.

### 24.1.2.3 Augmented doubled verbs passive participles

The passive participles of **الأَفْعَالُ الْمُضَعَّفَةُ الْآخِرُ** “the doubled verbs” of forms II through X are derived by placing the prefix **مُ** *mu-* at the beginning of the verb. Here, the penultimate vowel is always a *fat-Ha*. Thus from **يَحْتَلُّ / اخْتَلَّ** “to occupy,” we obtain **مُحْتَلٌّ** “occupied”; from **يُمْتَدُّ / اِمْتَدَّ** “to extend,” we derive **مُمْتَدٌّ** “extended.” Examine the following sentence:

نَاقَشَ الرَّئِيسُ مُشْكِلَةَ الْأَرْضِ الْمُحْتَلَّةِ.

The president debated the issue of the occupied territory.

حُدُودُ أَمْرِيكَ مُمْتَدَّةٌ مِنْ كَنْدَا إِلَى الْمَكْسِيكِ.

The boundaries of the USA are extended from Canada to Mexico.

## 24.2 FUNCTIONS OF PASSIVE PARTICIPLES

### 24.2.1 Passive participles as adjectives

Passive participles are used primarily as adjectives, as illustrated in the examples below:

قَرَأْتُ الْكِتَابَ الْمَكْتُوبَ بِاللُّغَةِ الْإِنْكِلِيزِيَّةِ.

I read the book [which is] written in English.

قَابَلَتِ الْأُسْتَاذَةَ الْمَعْرُوفَةَ فِي الْجَامِعَةِ.

She met the professor (F) [who is] known at the university.

Note that **قَرَأْتُ الْكِتَابَ الْمَكْتُوبَ** “that which is written,” in the sentence **قَرَأْتُ الْكِتَابَ الْمَكْتُوبَ بِاللُّغَةِ الْإِنْكِلِيزِيَّةِ**, is derived from the verb **كَتَبَ** “to write.” Also, note that its position after the noun indicates its function as an adjective modifying the noun **الْكِتَابَ** “the book.” Additionally, note the agreement between **الْكِتَابَ** and



المَكْتُوبِ in determination (definite/indefinite), gender (masculine), number (singular), and, finally, case (accusative), because of the fact that الْكِتَابُ is a direct object of the verb قَرَأْتُ.

In the sentence قَابَلَتِ الْأُسْتَاذَةَ الْمَعْرُوفَةَ فِي الْجَامِعَةِ the passive participle الْمَعْرُوفَةُ is derived from the verb عَرَفَ according to the مَفْعُول (maf'ul) pattern. In this sentence, الْمَعْرُوفَةُ is used to modify الْأُسْتَاذَةَ. Furthermore, it agrees with this noun in gender, case determination, and number.

The following are more examples of passive participles that illustrate their functions as adjectives:

وَصَلَ الْيَوْمَ الرَّجُلُ الْمَدْعُوُّ إِلَى الْحَفْلَةِ.

The man [who was] invited to the party arrived today.

أُحِبُّ الْبِنَاءَ الْمَبْنِيَّ مِنَ الْحَجَرِ.

I like the building [which is] built of stone.

سَلَّمْتُ عَلَى الْأُسْتَاذَةِ الْمَدْعُورَةِ إِلَى الْعِشَاءِ.

I greeted the teacher (F) [who is] invited to dinner.

## 24.2.2 Passive participles as nouns

Some passive participles have attained the status of nouns. For example, مَكْتُوبٌ is used to mean “a letter, an epistle”; مَشْرُوبٌ is used to mean “a drink”; مُسْتَخْدَمٌ and مُوَظَّفٌ are both used to mean “employee.” It should be emphasized that not all passive participle derivations can be used as nouns. The following examples illustrate passive participles that do function as nouns:

قَابَلَتِ الْمُوَظَّفَ فِي مَكْتَبِهِ أَمْسَ.

She met the employee in his office yesterday.

وَصَلَ الْمَكْتُوبُ أَمْسَ.

The letter arrived yesterday.

الْمَشْرُوبُ الْوَطَنِيُّ فِي هَذِهِ الْبِلَادِ هُوَ الشَّايُّ.

The national drink in this country is tea.

وَصَلَ الْمُسْتَخْدَمُ فِي الشَّرِكَةِ أَمْسَ.

The employee in the company arrived yesterday.

زَادَ عَدَدُ الْمُنْضَمِّينَ إِلَى الْحِزْبِ.

The number of the party members increased.

حَضَرَ مَنُذُوبٌ مُخْتَارٌ مِنَ الشَّرَكَةِ الْجَدِيدَةِ.

A delegate chosen by the new company came.

## 24.3 PASSIVE PARTICIPLE PHRASES

There are common phrases in Arabic that include a small set of passive participles. Such phrases have become idiomatic expressions in the language and are invariable in form. They are followed by dependent clauses.

### 24.3.1 Passive participle phrases used with أَنَّ

Passive participle phrases can be used with 'anna أَنَّ to express statements of fact. Recall that 'anna أَنَّ must be followed by a nominal sentence beginning with a noun in the accusative case, or a suffix pronoun (see Chapter 21.)

|                         |                           |
|-------------------------|---------------------------|
| مِنَ الْمَشْهُورِ أَنَّ | it is commonly known that |
| مِنَ الْمَعْرُوفِ أَنَّ | it is known that          |
| مِنَ الْمَعْلُومِ أَنَّ | it is known that          |
| مِنَ الْمَفْهُومِ أَنَّ | it is understood that     |

### 24.3.2 Passive participle phrases used with أَنَّ

Passive participle phrases in idiomatic phrases expressing hope, permission, fear, surprise and the like must be followed by أَنَّ. Recall that أَنَّ must be followed by a present tense verb in the subjunctive.

|                                 |                      |
|---------------------------------|----------------------|
| مِنَ الْمَأْمُولِ أَنْ          | it is hoped that     |
| مِنَ الْمُتَّفَقِ عَلَيْهِ أَنْ | it is agreed that    |
| مِنَ الْمُتَوَقَّعِ أَنْ        | it is expected that  |
| مِنَ الْمُحْتَمَلِ أَنْ         | it is probable that  |
| مِنَ الْمُسْتَحْسَنِ أَنْ       | it is preferred that |
| مِنَ الْمَسْمُوحِ (بِهِ) أَنْ   | it is permitted that |
| مِنَ الْمَطْلُوبِ أَنْ          | it is required that  |
| مِنَ الْمُعْتَادِ أَنْ          | it is customary that |
| مِنَ الْمَفْرُوضِ أَنْ          | it is supposed that  |
| مِنَ الْمُفْضَلِ أَنْ           | it is preferred that |
| مِنَ الْمَقْبُولِ أَنْ          | it is accepted that  |
| مِنَ الْمُقَرَّرِ أَنْ          | it is decided that   |

## CHAPTER 25

# Verbal nouns المَصَادِر: *maSdars*

A *maSdar* or “verbal noun,” as the English translation indicates, is a noun that names the activity of a verb. *MaSdars* are roughly equivalent to gerunds in English grammar. These are nouns that end with “-ing” such as “swimming,” “eating,” or nouns that end with other morphological elements, derived from verbs such as “arrival,” from the verb “to arrive,” or “application,” from the verb “to apply.” A single verb may have two or more *maSdars* in Arabic, sometimes with nuanced differences in meaning.

The *maSdar* in Arabic behaves as a regular noun but also retains some properties of its original verb. As a noun, it can take the definite article, be singular, dual or plural, be masculine or feminine, and function in sentences like any noun by taking cases according to its role in the sentence.

We present below, as an example, the *maSdar* زِيَارَةٌ “a visit” (from the verb زَارَ “to visit”), to illustrate its various functions:

1. The subject of equational sentences:

الزِّيَارَةُ كَانَتْ قَصِيرَةً.

The visit was short.

In addition to the use of the definite article الـ “the,” nouns can be made definite by the use of suffixal pronouns (possessive), or by the use of *ID-haafa*, as in the following examples:

زِيَارَتُهَا كَانَتْ مُتَمَعَةً.

Her visit was enjoyable.

زِيَارَةُ مِصْرَ أَعْجَبَتْ أَبِي.

The visit to Egypt pleased my father. (*lit.* “The Egypt visit”)

2. The predicate of a sentence:

هَذِهِ زِيَارَةٌ قَصِيرَةٌ. This is a brief visit.

3. The فاعِل of a verbal sentence:

دَامَتِ الزِّيَارَةُ يَوْمًا وَاحِدًا. The visit lasted one day.

4. The direct object of a transitive verb:

أَحَبَّ أَصْدِقَائِي الزِّيَارَةَ كَثِيرًا. My friends liked the visit very much.

5. Preceded by a preposition:

كَانَ سَلِيمٌ فِي زِيَارَةٍ طَوِيلَةٍ. Saleem was on a long visit.

## 25.1 DERIVATION OF *MASDARS*

### 25.1.1 فَعَلَ (Form I) *maSdars*

It is not possible to provide predictable rules about the derivation of verbal nouns from فَعَلَ (Form I) verbs. Therefore, learners are encouraged to memorize the verbal nouns derived from فَعَلَ verbs. A list of commonly used فَعَلَ verbs and their verbal nouns is provided below. *MaSdars* that end with *taa'* *marbuuTa* are grammatically feminine; otherwise, they are masculine.

#### 1. فِعَالَةٌ

| Verb   | MaSdar    | Meaning  |
|--------|-----------|----------|
| دَرَسَ | دِرَاسَةٌ | studying |
| قَرَأَ | قِرَاءَةٌ | reading  |
| كَتَبَ | كِتَابَةٌ | writing  |

## 2. فُعُولٌ

| <i>Verb</i> | <i>MaSdar</i>     | <i>Meaning</i> |
|-------------|-------------------|----------------|
| جَلَسَ      | جُلُوسٌ           | sitting        |
| حَصَلَ      | حُصُولٌ           | obtaining      |
| حَضَرَ      | حُضُورٌ           | attending      |
| رَجَعَ      | رُجُوعٌ           | returning      |
| قَبِلَ      | قَبُولٌ / قَبُولٌ | accepting      |
| نَهَضَ      | نَهْوضٌ           | rising         |
| وَجَبَ      | وُجُوبٌ           | obliging       |
| وَجَدَ      | وُجُودٌ           | existing       |
| وَصَلَ      | وُصُولٌ           | arriving       |
| وَقَعَ      | وُقُوعٌ           | happening      |

## 3. فَعْلٌ

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| أَخَذَ      | أَخْذٌ        | taking         |
| أَكَلَ      | أَكْلٌ        | eating         |
| بَحَثَ      | بَحْثٌ        | searching      |
| تَرَكَ      | تَرْكٌ        | leaving        |
| فَهِمَ      | فَهْمٌ        | understanding  |
| نَشَرَ      | نَشْرٌ        | publishing     |
| نَقَلَ      | نَقْلٌ        | transporting   |
| وَصَفَ      | وَصْفٌ        | describing     |
| وَعَدَ      | وَعْدٌ        | promising      |

## 4. فُعْلٌ

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| شَرَبَ      | شُرْبٌ        | drinking       |
| شَكَرَ      | شُكْرٌ        | thanking       |

## 5. فَعَالٌ

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| ذَهَبَ      | ذَهَابٌ       | going          |
| سَمَحَ      | سَمَاحٌ       | permitting     |
| سَمِعَ      | سَمَاعٌ       | hearing        |

## 6. فَعِيلٌ

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| غَسَلَ      | غَسِيلٌ       | washing        |
| رَحَلَ      | رَحِيلٌ       | relocating     |

## 7. مَفْعِلَةٌ

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| عَرَفَ      | مَعْرِفَةٌ    | knowing        |
| قَدَرَ      | مَقْدِرَةٌ    | ability        |

Needless to say, there are other commonly used *maSdars* that do not fall under the above patterns, such as:

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| سَأَلَ      | سُؤَالٌ       | question       |
| عَمِلَ      | عَمَلٌ        | working        |
| فَعَلَ      | فِعْلٌ        | acting         |

### 25.1.1.1 Hollow verb *maSdars*

It is also difficult to generalize about the derivation of *maSdars* from hollow verbs. For example, learners should memorize that the *maSdar* of زَارَ “to visit” is زِيَارَةٌ “visit, visiting,” the *maSdar* of نَامَ “to sleep” is نَوْمٌ “sleep,” and so on. Here is a list of some common hollow verbs and their *maSdars*:

| <i>Verb</i> | <i>MaSdar</i>    | <i>Meaning</i> |
|-------------|------------------|----------------|
| بَاعَ       | بَيْعٌ           | selling        |
| جَاعَ       | جَوْعٌ           | hunger         |
| خَافَ       | خَوْفٌ           | fear           |
| سَارَ       | سَيْرٌ           | walking        |
| صَامَ       | صِيَامٌ / صَوْمٌ | fasting        |
| طَارَ       | طَيْرَانٌ        | flying         |
| عَادَ       | عَوْدَةٌ         | returning      |
| فَازَ       | فَوْزٌ           | winning        |
| قَالَ       | قَوْلٌ           | saying         |
| قَامَ       | قِيَامٌ          | rising         |
| مَاتَ       | مَوْتٌ           | dying          |



### 25.1.1.2 Doubled verb maSdars

Doubled verbs such as مَرَّ “to pass, go through” do not follow a set pattern for the derivation of verbal nouns. Here is a list of common doubled verbs and their *maSdars*:

| Verb  | MaSdar          | Meaning  |
|-------|-----------------|----------|
| حَسَّ | حَسٌّ / حِسٌّ   | feeling  |
| حَلَّ | حَلٌّ           | solving  |
| شَكَّ | شَكٌّ           | doubting |
| عَدَّ | عَدٌّ           | counting |
| فَرَّ | فَرٌّ / فَرَارٌ | escaping |
| مَرَّ | مُرُورٌ / مَرٌّ | passing  |

Some of the doubled verbs have two *maSdars*, with little, if any, difference in meaning. For example, حَسَّ بِـ “to feel,” has the *maSdars* حَسٌّ and حِسٌّ “feeling,” which have practically the same meaning. As can be seen from this example, the *maSdars* of these doubled verbs resemble their past tense form, with *tanwiin* terminating the verb. Thus we get فَرَّ “to escape, to flee” and its *maSdar* فَرٌّ and the more commonly used فَرَارٌ “the act of escaping,” from مَرَّ “to pass,” we obtain مَرٌّ and the more common مُرُورٌ “passing through, transit, traffic.”

### 25.1.1.3 Defective verb maSdars

Defective verbs الأفعال المُعْتَلَّة الآخر can be divided into two groups with respect to the derivation of their verbal nouns. The first group consists of verbs that end with a *yaa'* in the present tense verb form for the pronoun هُوَ as in يَرْمِي / رَمَى “to throw.” Examine the following list of verbs and their *maSdars* below:

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| بَنَى       | بِنَاءٌ       | building       |
| رَمَى       | رَمِيٌّ       | throwing       |
| شَوَّى      | شَوِيٌّ       | grilling       |
| قَلَّى      | قَلِيٌّ       | frying         |
| مَشَى       | مَشِيٌّ       | walking        |
| هَدَى       | هَدِيٌّ       | guiding        |

The second group includes verbs that end with a *waaw* in the present tense for the pronoun هُوَ, as in يَرْجُو / رَجَا “to request.” Examine the following list of verbs and their *maSdars* below:

| <i>Verb</i> | <i>MaSdar</i> | <i>Meaning</i> |
|-------------|---------------|----------------|
| دَعَا       | دُعَاءٌ       | praying        |
| دَعَا       | دَعْوَةٌ      | inviting       |
| رَجَا       | رَجَاءٌ       | requesting     |
| عَلَا       | عُلُوٌّ       | rising         |
| سَمَا       | سُمُوٌّ       | transcending   |

Some defective verbs do not fit the above patterns. For example, from the verb يَرَى / رَأَى we obtain two *maSdars* with different meanings: رُؤْيَةٌ “visibility” or “outlook” and رَأْيٌ “opinion.” From the verb يَلْقَى / لَقِيَ “to find, encounter,” we obtain لُقْيَةٌ and لِقَاءٌ, all meaning “a meeting, an encounter.” Of these three *maSdars*, لِقَاءٌ is more common in usage.

There are other verbs whose verbal nouns do not fit any of the above patterns; they are learned individually and incrementally.

### 25.1.2 اِسْتَفْعَلَ - فَعَّلَ (Forms II–X) *maSdars*

Beginning with اِسْتَفْعَلَ through فَعَّلَ verbs (Form II through Form X), the formation of verbal nouns is regulated by set, and largely predictable, rules. It

is quite possible for two verbal nouns derived from the same verb to exist, however, one generated from the set rule and another not generated from the rule, with more currency in actual usage. Such preferences will be indicated in the separate verb patterns.

### 25.1.2.1 فَعَلَ (Form II) *maSdars*

*MaSdars* from فَعَلَ verbs are derived according to the pattern تَفْعِيلٌ. Below we mention a few illustrative verbs and their *maSdars*:

| فَعَلَ  | تَفْعِيلٌ | Meaning   |
|---------|-----------|-----------|
| دَرَسَ  | تَدْرِيسٌ | teaching  |
| حَسَّنَ | تَحْسِينٌ | improving |
| صَوَّرَ | تَصْوِيرٌ | depicting |

While it is possible to derive تَحْدِيثٌ as a verbal noun from حَدَّثَ “to tell, to inform,” the *maSdar* حَدِيثٌ “talk, discussion,” is more commonly used. In theory, one can obtain تَحْدِيثٌ according to the verbal noun pattern for this verb category; however, in practice this form is rarely used in the sense of “talk, discussion.” تَحْدِيثٌ has a separate meaning altogether. It relates to a secondary meaning of حَدَّثَ which is “renew, renovate.” Hence تَحْدِيثٌ as *maSdar* has the meaning of “renovating, modernizing.”

*MaSdars* from defective فَعَلَ verbs (Form II) ending with 'alif *maqSuura* are derived according to the تَفْعِلَةٌ *taf'latun* pattern, as in the following examples:

| فَعَلَ | تَفْعِلَةٌ | Meaning       |
|--------|------------|---------------|
| سَمَّى | تَسْمِيَةٌ | naming        |
| قَوَّى | تَقْوِيَةٌ | strengthening |
| عَزَّى | تَعْزِيَةٌ | consoling     |

### 25.1.2.2 فاعِل (Form III) *maSdars*

There are two verbal nouns from فاعِل verbs: مُفَاعَلَةٌ and فِعَالٌ. The use of مُفَاعَلَةٌ is more prevalent. A few verbs use another form of *maSdar* entirely.

Knowing which فاعِل (Form III) *maSdar* to use requires study. For example, from قَاتَلَ “to fight,” we obtain مُقَاتَلَةٌ and قِتَالٌ, which mean “fighting” in both instances but قِتَالٌ is more commonly used. In addition, قِتَالٌ collocates with the word سَاحَةٌ “domain, area,” as in the term سَاحَةُ قِتَالٍ “battlefield.” Similarly, from كَافَحَ “to struggle, to oppose, to fight,” we obtain the two *maSdars* مُكَافَحَةٌ and كِفَاحٌ with the same meaning. Yet مُكَافَحَةُ الْمَخْذِرَاتِ “fighting [against] drugs” and مُكَافَحَةُ الْإِرْهَابِ “fighting terrorism” are appropriate collocations, whereas كِفَاحُ الْمَخْذِرَاتِ and كِفَاحُ الْإِرْهَابِ are not.

#### 25.1.2.2.1 The مُفَاعَلَةٌ form

| فاعِل   | مُفَاعَلَةٌ | Meaning       |
|---------|-------------|---------------|
| سَاعَدَ | مُسَاعَدَةٌ | helping       |
| كَاتَبَ | مُكَاتَبَةٌ | corresponding |
| شَاهَدَ | مُشَاهَدَةٌ | viewing       |
| نَادَى  | مُنَادَاةٌ  | calling       |

#### 25.1.2.2.2 The فِعَالٌ form

| فاعِل   | فِعَالٌ | Meaning    |
|---------|---------|------------|
| قَاتَلَ | قِتَالٌ | fighting   |
| كَافَحَ | كِفَاحٌ | struggling |
| نَاضَلَ | نِضَالٌ | striving   |

One could theoretically obtain the *maSdar* مُسَافَرَةٌ “traveling” from the verb سَافَرَ “to travel,” and مُحَارَبَةٌ “fighting” from حَارَبَ. These words exist in older writings in specialized contexts. However, in Modern Standard Arabic the nouns سَفَرٌ “travel” and حَرْبٌ “war” are used instead.

### 25.1.2.3 أَفْعَلَ (Form IV) *maSdars*

*MaSdars* from أَفْعَلَ verbs are derived according to the pattern إِفْعَالٌ. We present a few examples in a table format:

| أَفْعَلَ | إِفْعَالٌ | Meaning     |
|----------|-----------|-------------|
| أَرْسَلَ | إِرْسَالٌ | sending     |
| أَعْلَنَ | إِعْلَانٌ | advertising |
| أَخْبَرَ | إِخْبَارٌ | informing   |

#### 25.1.2.3.1 Hollow verb أَفْعَلَ (Form IV) *maSdars*

*MaSdars* from the أَفْعَلَ hollow verb form follow the pattern إِفْعَالٌ but end with a *taa' marbuuTa*, as in the table below:

|         |           |            |
|---------|-----------|------------|
| أَدَارَ | إِدَارَةٌ | managing   |
| أَفَادَ | إِفَادَةٌ | benefiting |
| أَعَادَ | إِعَادَةٌ | repetition |

#### 25.1.2.3.2 Defective verb أَفْعَلَ (Form IV) *maSdars*

*MaSdars* from defective verb forms follow the pattern إِفْعَالٌ; they must end with a *hamza*, as in the following examples:

|         |           |              |
|---------|-----------|--------------|
| أَعْطَى | إِعْطَاءٌ | giving       |
| أَفْنَى | إِفْنَاءٌ | annihilation |
| أَبْقَى | إِبْقَاءٌ | retention    |

### 25.1.2.3.3 Doubled verb أَفْعَلَ (Form IV) *maSdars*

Finally, *maSdars* from doubled verb forms follow the pattern *إِفْعَالٌ*; however, the two identical consonants in the verb must be separated by an 'alif, as in the table below:

|          |           |           |
|----------|-----------|-----------|
| أَعَدَّ  | إِعْدَادٌ | preparing |
| أَمَدَّ  | إِمْدَادٌ | supplying |
| أَفْرَأَ | إِفْرَارٌ | approving |

### 25.1.2.4 تَفَعَّلَ (Form V) *maSdars*

The *تَفَعَّلَ* pattern is employed to derive *maSdars* in this category, as in the table below:

| تَفَعَّلَ | تَفَعُّلٌ | Meaning     |
|-----------|-----------|-------------|
| تَعَلَّمَ | تَعَلُّمٌ | learning    |
| تَحَسَّنَ | تَحَسُّنٌ | improving   |
| تَقَدَّمَ | تَقَدُّمٌ | progressing |

#### 25.1.2.4.1 Defective verb تَفَعَّلَ (Form V) *maSdars*

In this category, *maSdars* from defective verb forms follow the pattern *تَفَعُّلٌ*; however, such *maSdars* end with the final consonant having two *kasras*, as in the table below:

|          |            |               |
|----------|------------|---------------|
| تَبَّيَّ | تَبَيُّنٌ  | adopting      |
| تَخَطَّى | تَخَطُّيٌّ | overstepping  |
| تَعَدَّى | تَعَدُّيٌّ | transgressing |

Such verbal nouns lose their *tanwiin* (nunation) and end with a *yaa'* when they are definite, either by the attachment of the definite article **الـ**, through the formation of an *IDhaafa*-construct or when a suffix pronoun is attached to them, as in the following examples, respectively: **تَبَنَّى** “the adoption,” **تَبَنَّى** “adopting such ideas,” **تَبَنَّى** “her adoption of this child.”

### 25.1.2.5 تَفَاعَلَ (Form VI) *maSdars*

*MaSdars* from تَفَاعَلَ verbs are derived according to the تَفَاعَلَ pattern, as in the table below:

| تَفَاعَلَ | تَفَاعَلَ | Meaning             |
|-----------|-----------|---------------------|
| تَخَاصَمَ | تَخَاصَمَ | conflicting         |
| تَكَاتَبَ | تَكَاتَبَ | corresponding       |
| تَنَاولَ  | تَنَاولَ  | handling, receiving |

#### 25.1.2.5.1 Defective verb تَفَاعَلَ (Form VI) *maSdars*

*MaSdars* from تَفَاعَلَ defective verbs are derived according to the تَفَاعَلَ pattern. However, such verbal nouns end with two *kasras* on the final consonant, as in the table below:

|          |          |                    |
|----------|----------|--------------------|
| تَفَادَى | تَفَادَى | avoiding           |
| تَنَادَى | تَنَادَى | calling each other |
| تَعَادَى | تَعَادَى | antagonizing       |

The *tanwiin* reverts to *yaa'* when such nouns are put in the definite either by the attachment of the definite article **الـ**, through the formation of an *IDhaafa*-construct, or when a suffix pronoun is attached to them, as in the following examples: **التَّفَادَى** “the avoiding [of],” **تَفَادَى** “avoiding of danger,” **تَفَادَى** “her avoiding,” etc.

### 25.1.2.6 اِنْفَعَلَ (Form VII) *maSdars*

The اِنْفَعَلَ pattern is employed to derive *maSdars* in this verb category, as in the table below:

| اِنْفَعَلَ | اِنْفِعَالٌ | Meaning     |
|------------|-------------|-------------|
| اِنْسَحَبَ | اِنْسِحَابٌ | withdrawing |
| اِنْصَرَفَ | اِنْصِرَافٌ | leaving     |

In the writing system, the initial 'alif is followed by a *kasra*.

#### 25.1.2.6.1 Doubled augmented verb اِنْفَعَلَ (Form VII) *maSdars*

*MaSdars* of the double augmented verb form اِنْفَعَلَ pattern maintain the geminated consonant, separated by an 'alif, as in the following:

|           |             |                               |
|-----------|-------------|-------------------------------|
| اِنْحَلَّ | اِنْحِلَالٌ | dissolution                   |
| اِنْسَدَّ | اِنْسِدَادٌ | blocking                      |
| اِنْجَرَ  | اِنْجِرَارٌ | drifting, floating withdrawal |
| اِنْضَمَّ | اِنْضِمَامٌ | joining                       |

#### 25.1.2.6.2 Defective augmented verb اِنْفَعَلَ (Form VII) *maSdars*

*MaSdars* of defective verb forms end with *hamza* preceded by an 'alif, as in the following examples:

|           |             |                 |
|-----------|-------------|-----------------|
| اِنْقَضَى | اِنْقِضَاءٌ | expiring        |
| اِنْعَدَى | اِنْعِدَاءٌ | being inflicted |
| اِنْحَنَى | اِنْحِنَاءٌ | bending         |



25.1.2.6.3 Hollow augmented verb اِنْفَعَلَ (Form VII) *maSdars*

*MaSdars* of hollow verb forms have a *yaa'* after the first radical, as in the following:

|           |             |                    |
|-----------|-------------|--------------------|
| اِنْحَاذَ | اِنْحِيَاذُ | aligning with      |
| اِنْقَادَ | اِنْقِيَادُ | obeying, following |

25.1.2.7 اِفْتَعَلَ (Form VIII) *maSdars*

Verbal nouns from اِفْتَعَلَ verbs are derived according to the اِفْتِعَالُ pattern, as illustrated in the table below:

| اِفْتَعَلَ | اِفْتِعَالُ | Meaning     |
|------------|-------------|-------------|
| اِسْتَمَعَ | اِسْتِعَاعُ | listening   |
| اِحْتَفَلَ | اِحْتِفَالُ | celebrating |
| اِجْتَمَعَ | اِجْتِمَاعُ | meeting     |

Assimilation in this verb category also takes place when the inserted *taa'* in اِفْتَعَلَ is contiguous with a voiced consonant such as *zayn*. The verb زَادَ “to become more, to increase” in the اِفْتَعَلَ pattern results in اِزْدَادَ. The *taa'* changes to a *daal*, as in اِزْدَادَ “s.th. increased,” as a result of its adjacency to the two voiced sounds: the preceding *zayn*, on the one hand, and the following *'alif* on the other. The verbal noun, therefore, is اِزْدِيَادُ “increase, increment.”

From the verb صَدَّمَ “to hit, collide,” we obtain اِصْطِدَّمَ, according to the اِفْتَعَلَ pattern. The *maSdar* is اِصْطِدَامُ “collision.” Through assimilation, the *taa'* in the verb changes to its emphatic counterpart *Taa'* because of the following *daal*.

25.1.2.7.1 Hollow verb اِفْتَعَلَ (Form VIII) *maSdars*

*MaSdars* of hollow verbs in this form have a *yaa'* after the first radical, as in the following:

|           |              |                 |
|-----------|--------------|-----------------|
| اِخْتَارَ | اِخْتِيَارُ  | choosing        |
| اِعْتَادَ | اِعْتِيَادُ  | getting used to |
| اِحْتِاجَ | اِحْتِيَاَجُ | needing         |

#### 25.1.2.7.2 Doubled verb *اِفْتَعَلَ* (Form VIII) *maSdars*

On the other hand, verbal nouns of geminated doubled verbs in this form maintain the geminated consonants separated by an *'alif*, as in the following examples:

|           |             |               |
|-----------|-------------|---------------|
| اِحْتَلَّ | اِحْتِلَالٌ | occupying     |
| اِرْتَدَّ | اِرْتِدَادٌ | regressing    |
| اِعْتَدَّ | اِعْتِدَادٌ | showing pride |

#### 25.1.2.7.3 Waaw-beginning verb *اِفْتَعَلَ* (Form VIII) *maSdars*

In tri-consonantal verbs beginning with a *waaw*, such as *وَصَلَ* “to arrive,” the *waaw* changes to a *taa'* through the process of assimilation. Thus, instead of *اِوْتَصَلَ*, a form that does not exist in the vocabulary, we obtain *اِتَّصَلَ* “to contact, communicate with.” Therefore, the verbal noun becomes *اِتِّصَالٌ* “communication, contact.” Similarly, instead of *اِوْتَحَدَ* (augmented from the root *وَحَدَ* according to the *اِفْتَعَلَ* pattern), we obtain *اِتَّحَدَ* “to unite with.” Its *maSdar* is *اِتِّحَادٌ* “union, unification,” and so on.

#### 25.1.2.8 *اِفْعَلَّ* (Form IX) *maSdars*

The *اِفْعَلَّ* pattern is used to derive verbal nouns from this category, as in the table below:

|           |             |               |
|-----------|-------------|---------------|
| اِفْعَلَّ | اِفْعِلَالٌ | Meaning       |
| اِحْمَرَّ | اِحْمِرَالٌ | turning red   |
| اِسْوَدَّ | اِسْوِدَادٌ | turning black |

Note that the doubled identical consonants at the end of this verb category are separated by the *'alif*, which forms an integral part of the verbal noun pattern for this category.

### 25.1.2.9 اِسْتَفْعَلَ (Form X) *maSdars*

The اِسْتَفْعَلَ pattern is employed to derive *maSdars* from this category, as in the table below:

| اِسْتَفْعَلَ | اِسْتِفْعَالٌ | Meaning   |
|--------------|---------------|-----------|
| اِسْتَقْبَلَ | اِسْتِقْبَالٌ | receiving |
| اِسْتَعْمَلَ | اِسْتِعْمَالٌ | using     |

#### 25.1.2.9.1 Hollow verb اِسْتَفْعَلَ (Form X) *maSdars*

In deriving *maSdars* from augmented hollow verbs, verbal nouns maintain the 'alif and must end with *taa' marbuuTa*, as in the following examples:

|             |               |                   |
|-------------|---------------|-------------------|
| اِسْتَطَاعَ | اِسْتِطَاعَةٌ | capacity          |
| اِسْتَفَادَ | اِسْتِفَادَةٌ | benefiting        |
| اِسْتَقَامَ | اِسْتِقَامَةٌ | becoming straight |

#### 25.1.2.9.2 Doubled verb اِسْتَفْعَلَ (Form X) *maSdars*

Verbs ending in double consonants in this pattern maintain the doubled identical consonants separated by the 'alif, as in the following:

|             |               |              |
|-------------|---------------|--------------|
| اِسْتَقَلَّ | اِسْتِقْلَالٌ | independence |
| اِسْتَمَرَّ | اِسْتِمْرَارٌ | continuation |
| اِسْتَرَدَّ | اِسْتِرْدَادٌ | retrieving   |

#### 25.1.2.9.3 Defective verb اِسْتَفْعَلَ (Form X) *maSdars*

*MaSdars* of defective verbs in this category follow the pattern اِسْتِفْعَالٌ; however they must end with a *hamza*, as in the following:

|               |               |                  |
|---------------|---------------|------------------|
| اِسْتِثْنَاءُ | اِسْتِثْنَاءُ | excepting        |
| اِسْتِقْوَاءُ | اِسْتِقْوَاءُ | becoming strong  |
| اِسْتِعْدَاءُ | اِسْتِعْدَاءُ | inciting against |

### 25.1.3 Quadriliteral verb *maSdars*

The derivation of *maSdars* from الأفعال الرباعية “quadriliteral verbs” (four-consonant verbs), such as تَرْجَمَ “to translate,” سَيَّطَرَ “to control,” هَنْدَسَ “to engineer,” and طَمَأَّنَ “to reassure, to calm s.o. down” are obtained according to the pattern فَعْلَلَة, as in the following table:

| فَعْلَل   | فَعْلَلَة  | Meaning             |
|-----------|------------|---------------------|
| تَرْجَمَ  | تَرْجَمَة  | translating         |
| هَنْدَسَ  | هَنْدَسَة  | engineering         |
| سَيَّطَرَ | سَيَّطَرَة | control, domination |
| بَلْبَل   | بَلْبَلَة  | confusion           |

A common form of الأفعال الرباعية are the duplicative verbs. These are verbs in which the initial syllable is duplicated to form quadriliteral verbs such as وَشَّوَسَ “to instill evil,” زَلَّزَلَ “to shake,” خَشَّخَشَ “to rustle, to rattle,” بَلَّبَلَ “to confound, confuse,” عَشَّعَشَ “to nest,” قَلَّقَلَ “to disturb.”

#### 25.1.3.1 Quadriliteral *maSdars* from duplicative verbs

| فَعْلَل   | فَعْلَلَة  | Meaning       |
|-----------|------------|---------------|
| زَلَّزَلَ | زَلَّزَلَة | earth quaking |
| بَلَّبَلَ | بَلَّبَلَة | confounding   |
| وَشَّوَسَ | وَشَّوَسَة | whispering    |
| عَشَّعَشَ | عَشَّعَشَة | nesting       |

The quadriliteral pattern **فَعَّلَلَ** is also used in Modern Standard Arabic to coin verbs from borrowed nouns such as names of countries, or of imported modern equipment, as illustrated in the table below:

| <i>Noun</i>    | <i>Quad. verb</i> | <i>Meaning</i> |
|----------------|-------------------|----------------|
| تَلِفُون       | تَلَفَنَ          | to telephone   |
| تَلَفِزِيُون   | تَلَفَزَ          | to televise    |
| أَمْرِيكََا    | أَمْرَكَ          | to Americanize |
| السَّعُودِيَّة | سَعَوَدَ          | to Saudize     |

*MaSdars* from the preceding quadriliteral verbs are derived according to the **فَعَّلَلَة** pattern. Thus, we obtain **تَلَفَنَةٌ** “telephoning,” **تَلَفَزَةٌ** “televising,” **أَمْرَكَةٌ** “Americanizing, Americanization,” and **سَعَوَدَةٌ** “Saudizing.”

#### 25.1.4 Color word *maSdars*

Some of the basic color words have two *maSdars*, derived according to the patterns **أَفْعَلَال** and **فُعْلَلَة**. This applies to three colors, namely, **أَحْمَر** “red,” **أَصْفَر** “yellow,” and **أَخْضَر** “green.” Thus we obtain **أَحْمَرَاءُ** and **أَحْمَرَةٌ**, both meaning “redness;” **أَصْفَرَاءُ** and **أَصْفَرَةٌ** “yellowness;” and **أَخْضَرَاءُ** and **أَخْضَرَةٌ** “greenness, verdancy.” There is no difference in meaning between these *maSdars*. From **أَسْوَد** “black,” we obtain **أَسْوَدَاءُ** and **أَسْوَدٌ**, both meaning “blackness;” but from **أَبْيَض** “white,” we obtain only **أَبْيَاضٌ** “whiteness;” from **أَزْرَقُ** “blue,” we obtain only **أَزْرَقَةٌ** “blueness;” and, finally, from **أَشْقَرُ** “blond,” we only have **أَشْقَارٌ** “blondness.”

#### 25.1.5 *Miim*-beginning *maSdars* المَصْدَر المِيمي

The *maSdar miimi*, as the name indicates, is a verbal noun that always has a *miim* at its beginning. The *maSdar miimi* is always *singular* and *masculine*. It is derived from regular tri-consonantal verbs only, according to the pattern **مَفْعَلٌ** *maf'al(un)*. Thus, from the verb **طَلَبَ** “to request,” we derive **مَطْلَبٌ** “a request.” This *maSdar* has the same meaning as the regularly derived *maSdar* **طَلْبٌ** “a request.” And from the verb **أَكَلَ** “to eat,” the *maSdar miimi* **مَأْكَلٌ** “eating” can be derived, which has the same meaning as the regular *maSdar* **أَكْلٌ**.

### 25.1.5.1 Miim-beginning maSdars from waaw-beginning verbs

The *maSdar miimi* from tri-consonantal verbs beginning with *waaw* is derived according to the pattern مَفْعِلٌ (*maf'el(un)*). Thus, from the verb وَصَلَ “to arrive,” we can derive مَوْصِلٌ, which has the same meaning as the regular *maSdar* وُصُولٌ “arrival.” And from the verb وَعَدَ “to promise,” we can derive مَوْعِدٌ “time appointment,” which is used commonly, roughly with the same meaning as the regular *maSdar* وَعْدٌ “a promise.”

### 25.1.6 Abstract nouns of quality المَصْدَرُ الصَّنَاعِي

Abstract nouns in general often end with the *nisba* adjective doubled *yaa'* followed by the feminine *taa' marbuuTa*. *MaSdars* expressing abstract nouns follow this pattern. This form of *maSdar* can be derived from other *maSdars*. For example, from the *maSdar* تَعَاوُنٌ “cooperation,” we derive by way of adding the *nisba* adjective and the feminine *taa' marbuuTa* تَعَاوُنِيَّةٌ “a cooperative.” This form of *maSdar* is known as a *maSdar Sinaaci*, a derived *maSdar*.

In addition, this *maSdar* is derived from other forms of speech such as nouns, adjectives, pronouns or interrogative particles. For example, from the noun إِنْسَانٌ “human being, *homo sapiens*” we derive إِنْسَانِيَّةٌ “humanity.” From the adjective حُرٌّ “free,” we derive حُرِّيَّةٌ “freedom.” From the pronoun هُوَ “he,” we derive هُوِيَّةٌ “identity.” Finally, from the interrogative word كَيْفَ “how,” we derive كَيْفِيَّةٌ “quality.”

## 25.2 BEHAVIOR OF MASDARS

*MaSdars* in Arabic behave as regular nouns. They can take the definite article, have a suffix pronoun, change number into dual and plural, form *IDhaafa*-constructs, and be modified by adjectives. Some *maSdars* can also behave like a verb in retaining the preposition of the original verb or taking a direct object if they are derived originally from transitive verbs. *maSdars* can also substitute for dependent clauses with أَنْ plus a verb in the subjunctive.

### 25.2.1 Definite and indefinite *maSdars*

*MaSdars* are almost always in the definite except in two situations:

1. When they are used as cognate objects, discussed in some detail in the following section.
2. When they are modified by a delimiting adjective such as كَبِيرٌ “big,” طَوِيلٌ “long, tall,” قَصِيرٌ “short,” قَرِيبٌ “near, realizable,” etc. Consider the following examples:

زَارَنَا زِيَارَةً طَوِيلَةً. He paid us a long visit.

أَكَلْنَا أَكْلاً كَثِيراً. We ate a lot.

## 25.3 COGNATE OBJECTS المَفْعُولُ الْمُطْلَق

*MaSdars* can also be used as cognate objects, also known as the cognate accusative form. Cognate objects in Arabic are *maSdars* derived from related verbs, sharing the same consonants. Both the verb and the *maSdar* must be used concomitantly followed by adjectives denoting intensity, length, degree, etc. The use of a *maSdar* plus an adjective amounts to an adverbial function. Note the following about cognate objects:

1. They can be derived from transitive or intransitive verbs.
2. They tend to be in the accusative case. They are often modified by adjectives indicating quality or quantity, related to duration or intensity.
3. They tend to be indefinite. Consider the following examples:

نَامَتِ الْبِنْتُ نَوْمًا عَمِيقًا. The girl slept deeply.

مَشَيْنَا مَشْيًا طَوِيلًا. We walked a lot.

4. They can be preceded by the comparative form of adjectives, thus resulting in *IDhaafa*. In this case, the *maSdar* is in the genitive case. Examine the following examples:

قَابَلَنِي أَجْمَلَ مُقَابَلَةٍ. He met me graciously.

شَكَرَتِ الْأُسْتَاذَةُ الطَّالِبَاتِ أَجْزَلَ شُكْرٍ. The teacher (F) thanked the students (F) profusely.

5. When *maSdars* are preceded by one of the quantifiers such as بَعْضُ “some of,” or كُلُّ “all of” (see Chapter 31), this combination also forms an *IDhaafa*-construct. The *maSdar* in this case is both definite and genitive, as in the following examples:

تُحِبُّهُ كُلُّ الْحُبِّ. She loves him a lot.  
 سَاعَدَهَا بَعْضُ الْمُسَاعَدَةِ. He helped her some.

6. Cognate objects can be the first noun in an *IDhaafa*-construct. In this case, it cannot have ال. In such situations, the *maSdar* must be accusative but without *tanwiin*, as in the following examples:

سَاعَدَهُ مُسَاعَدَةَ الْأَخِ لِأَخِيهِ. He helped him like a brother.  
 أَحَبَّهَا حُبَّ الْأَبِ لِابْنَتِهِ. He loved her as a father loves his daughter.

## 25.4 *MASDARS* WITH DIRECT OBJECTS

*MaSdars* derived from transitive verbs generally maintain the behavior of these verbs in taking direct objects. The nouns immediately following the *maSdars* in this case are in the genitive case because they function as the second nouns of *IDhaafa*-constructs. The following nouns in the three sentences below are direct objects of the *maSdars* نَيْلَ “obtaining, awarding,” زِيَارَةَ “visit, visiting,” and لِقَاءَ “meeting,” respectively. Examine the following sentences:

تَكَلَّمْنَا عَنْهُ كَثِيرًا مُنْذُ نَيْلِ الطَّالِبِ الْجَائِزَةِ.  
 We have talked about the student a lot since his obtaining the prize.

أَثْنَاءَ زِيَارَةِ صَدِيقِي الْبِلَادَ تَوَقَّفَ كَثِيرًا فِي الْمُدُنِ الْأَنْثَرِيَّةِ.  
 During my friend's visit in the country, he stopped a lot in ancient cities.

خِلَالَ لِقَاءِ الرَّئِيسِ الطُّلَّابِ تَحَدَّثَ عَنْ هُمُومِ الْجَامِعَةِ.  
 During his meeting (with) the students, the president discussed the concerns of the university.



We should also note that *maSdars* can be made definite, like the ones in the preceding sentences, by having suffix pronouns, as in the following example:

شَجَّعَتِ الْأُمُّ دِرَاسَتَهُ تَارِيخَ مِصْرَ.  
[His] mother encouraged his study of the history of Egypt.

## 25.5 MASDARS WITH PREPOSITIONS

Prepositions that are used with intransitive verbs are maintained with *maSdars* derived from such verbs, as in the following:

|                                                  |                                  |
|--------------------------------------------------|----------------------------------|
| أُحِبُّ أَنْ أُسَافِرَ إِلَى الْقَاهِرَةِ.       | I like to travel to Cairo.       |
| أُحِبُّ السَّفَرَ إِلَى الْقَاهِرَةِ.            | I like traveling to Cairo.       |
| أُرِيدُ أَنْ أَخْصُلَ عَلَى هَذَا الْكِتَابِ.    | I want to acquire this book.     |
| أُرِيدُ الْحُصُولَ عَلَى هَذَا الْكِتَابِ.       | I want to acquire this book.     |
| يَجِبُ أَنْ تَتَكَلَّمَ عَنِ هَذَا الْمَوْضُوعِ. | You (F) must discuss this topic. |
| يَجِبُ الْكَلَامُ عَنِ هَذَا الْمَوْضُوعِ.       | You must discuss this topic.     |

## 25.6 MASDARS SUBSTITUTING FOR

أَنْ + الْفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ / أَنْ الْمَصْدَرِيَّةُ

*MaSdars* can be used to replace the construct 'an and the subjunctive verb form to provide stylistic variation in the language. Examine the *maSdar* in the second sentence below, which substitutes for 'an and the subjunctive verb:

|                                 |                        |
|---------------------------------|------------------------|
| أُحِبُّ أَنْ أَذْرُسَ كَثِيرًا. | I like to study a lot. |
| أُحِبُّ الدِّرَاسَةَ كَثِيرًا.  | I like studying a lot. |

The choice of using the *maSdar* instead of أَنْ plus the subjunctive verb is interchangeable; this is done for stylistic variation. In Chapter 3, lists of verbs are provided as well as invariable expressions that require the use of أَنْ. These verbs and expressions can be followed by *maSdars*.

The *maSdar* replacing أَنْ plus the subjunctive verb must be in the nominative after phrases such as مِنْ الْوَاجِبِ أَنْ "it is incumbent that,"

“it is necessary that,” etc. In this case, the *maSdar* functions as a subject of the sentence. Consider the examples below:

يَجِبُ عَلَيْهِ أَنْ يَعُودَ.

He must return.

يَجِبُ عَلَيْهِ الْعُودَةُ.

It is incumbent upon him to return.

سَهْلٌ عَلَى الطَّالِبِ أَنْ يَزُورَ عَائِلَتَهُ.

It was easy for the student to visit his family.

سَهْلٌ عَلَى الطَّالِبِ زِيَارَةُ عَائِلَتِهِ.

It was easy for the student to visit his family.

مِنَ الْوَاجِبِ أَنْ يُسَافِرَ أَخِي إِلَى الْكُوَيْتِ.

It is necessary that my brother travel to Kuwait.

مِنَ الْوَاجِبِ سَفَرُ أَخِي إِلَى الْكُوَيْتِ.

It is necessary for my brother to travel to Kuwait.

## 25.7 OBJECTS OF PURPOSE الْمَفْعُولُ لِأَجْلِهِ

Another function that *maSdars* perform in Arabic is to express reasons for actions performed. If the *maSdar* is derived from a transitive verb, it must be followed by the preposition لِـ “for the purpose of,” plus a noun. The preposition لِـ becomes لَ if followed by a pronoun.

*MaSdars* in this construct are indefinite accusative, ending with *tanwiin*, as in the following:

لِمَاذَا أَقَامُوا الْحَفْلَةَ؟

Why did they hold a party?

أَقَامُوا الْحَفْلَةَ تَكْرِيمًا لِلزَّائِرِ الْجَدِيدِ.

They held the party in honor of the new visitor.

لِمَاذَا تَظَاهَرِ الْعُمَالُ؟

Why did the workers demonstrate?

تَظَاهَرِ الْعُمَالُ طَلَبًا لِفُلُوسٍ أَكْثَرَ.

The workers demonstrated to demand more money.

لِمَاذَا سَافَرَ الطَّالِبُ إِلَى بَيْرُوتَ؟

Why did the student travel to Beirut?

سَافَرَ الطَّالِبُ إِلَى بَيْرُوتَ طَلَبًا لِلْعِلْمِ.

The student traveled to Beirut in pursuit of learning.

On the other hand, if the verb from which the *maSdar* is derived is intransitive, the *maSdar* must be followed by the preposition that is most often associated with the intransitive verb. For example, the verbs اسْتَفْسَرَ “to inquire” and بَحَثَ “to search” are generally followed by the preposition عَنْ “about,” as in the following:

لِمَاذَا هَاتَفُوا بَيْتَ الْعَائِلَةِ؟

Why did they telephone the family's house?

هَاتَفُوا بَيْتَ الْعَائِلَةِ اسْتِفْسَارًا عَنْهُ.

They called the family's house to inquire about him.

لِمَاذَا نُشِرَتْ إعلاناتٌ كَثِيرَةٌ؟

Why were many advertisements published?

نُشِرَتْ إعلاناتٌ كَثِيرَةٌ بَحْثًا عَنْهُمْ.

Many advertisements were published in search of them.

Additionally, *maSdars* in this construct can be made definite by the use of ال or by the second definite term of *IDhaafa* preceded by the preposition لِ “for, for the purpose of,” thus rendering the *maSdar* to be in the genitive, as in the following:

لِمَاذَا اجْتَمَعُوا؟

Why did they meet?

اجْتَمَعُوا لِلْحَدِيثِ فِي الْأَمْرِ الْهَامِّ.

They met to discuss the important issue.

لِمَاذَا سَافَرَ الْوَزِيرُ؟

Why did the minister travel?

سَافَرَ الْوَزِيرُ لِمُقَابَلَةِ الرَّئِيسِ.

The minister traveled to meet the president.

The *maSdars* حَدِثَ and مُقَابَلَةُ in the preceding sentences have the preposition لِ attached to them.

## 25.8 NEGATION OF *MASDARS* WITH عَدَمَ

عَدَمَ precedes *maSdars*, thus forming *IDhaafa*-constructs, to express the inverse meaning of the *maSdars* following it. Its case can vary depending on its function in the sentence. However, the noun following عَدَمَ must always be in the genitive, as in the following examples:

عَدَمُ النَّوْمِ يُسَبِّبُ الْمَرَضَ.

Lack of sleep causes illness.

مَا رَأَيْتُكُمْ فِي عَدَمِ الصِّدْقِ؟

What do you think of lack of truthfulness?

يُعَانِي دَائِمًا مِنْ عَدَمِ الْإِسْتِعْدَادِ لِلْمُتَحَانِ.

He always suffers from a lack of preparation for the examinations.

لَا يُحِبُّ عَدَمَ الصِّدْقِ.

He does not like falsehoods.

## CHAPTER 26

# Diminutive nouns اِسْمُ التَّصْغِيرِ

In Arabic, a diminutive is a form that a noun takes to convey a distinct characteristic of smallness. The diminutive of a noun can be used for a number of reasons. One such reason is simply to provide a more accurate representation of the entity described. For example, to describe a mountain lacking the scale of a big mountain, the diminutive noun جَبَلٌ “a little mountain” is used instead of جَبَلٌ “a mountain.”

Diminutive nouns are also used to express endearment, as in يَا بُنَيَّ “O, my dear [little] son!”, يَا بُنَيَّتِي “O, my dear [little] daughter!”, or يَا أُخَيَّتِي “O, my dear [little] sister!” In addition, diminutive nouns may be used to express contempt, as in عَوِيلٌ “a little scholar,” to describe someone pretending to be عالِمٌ “a scholar,” but who has not attained, in reality, the stature of a recognized scholar, or شَوَاعِرٌ “an insignificant poet,” instead of شَاعِرٌ “a [recognized] poet.”

The most commonly used pattern to form diminutive nouns is فُعَيْلٌ. As a general rule, the first consonant in this pattern is followed by a *Dhamma*, the second by a *fat-Ha*, then by a *yaa*’ not followed by a vowel and the last consonant of the noun. Thus, from كَلْبٌ “a dog,” we obtain the nouns كَلْبٌ “a little dog, a puppy,” and from قَصْرٌ “a palace,” قَصِيرٌ “a small palace.”

Feminine nouns are derived according to the pattern فُعَيْلٌ plus the feminine marker, the *taa’ marbuuTa*, i.e. فُعَيْلَةٌ. Thus we obtain دَوْلَةٌ “a small state,” from دَوْلَةٌ “a body politic,” قَفِيْفَةٌ “a little basket,” from the noun قَفَّةٌ “a basket,” and شَجَرَةٌ “a little tree,” from شَجَرَةٌ “a tree.”

Other diminutive feminine nouns may end with an *’alif maqSuura*, as in سُلَيْمَى, Sulayma, a woman’s name, from the name سَلْمَى Salma, or they may end with a regular *’alif* followed by a *hamza*, as in حُمَيْرَاءُ, from حَمْرَاءُ, also a woman’s name but now archaic.

Diminutive noun forms are used in names of people, both masculine and feminine (some such names are historical; others are outmoded), and in the names of ancient, as well as extant, Arab tribes, cities, and other localities, as in the following examples:

**Names of men:**

|               |                                 |                  |              |
|---------------|---------------------------------|------------------|--------------|
| الْجُنَيْدُ   | a tenth-century sufi in Baghdad | صُهَيْبُ         | Suhaib       |
| حُسَيْنُ      | Hussein                         | شُعَيْبُ         | Shu'aib      |
| الْحُطَيْئَةُ | a famous early Islamic-era poet | عُبَيْدُ         | ‘ubaid       |
| حُنَيْنُ      | Hunain                          | عُبَيْدُ اللَّهِ | ‘ubaidallah  |
| دُرَيْدُ      | Duraidd, a pre-Islamic poet     | أَبُو عُبَيْدَةَ | Abu ‘ubaidah |
| زُهَيْرُ      | Zuhair                          | عُمَيْرُ         | ‘umair       |
| سُلَيْمَانُ   | Sulaiman                        | كُمَيْتُ         | Kumait       |
| سُهَيْلُ      | Suhail                          |                  |              |

**Names of women:**

|             |           |            |          |
|-------------|-----------|------------|----------|
| أُمَيْمَةُ  | ‘Umaima   | سُكَيْنَةُ | Sukaina  |
| بُثَيْنَةُ  | Buthaina  | سُلَيْمَى  | Sulaima  |
| حُمَيْرَاءُ | Humairaa’ | سُمَيَّةُ  | Sumaiyya |
| رُقَيْيَةُ  | Ruqaiyya  | سُهَيْلَةُ | Suhaila  |
| رُوَيْدَةُ  | Ruwaida   | عُلَيَّةُ  | ‘Ulaiyya |
| زُبَيْدَةُ  | Zubaida   | هُوَيْدَةُ | Huwaida  |

**Names of Arab tribes:**

|                |               |                |             |
|----------------|---------------|----------------|-------------|
| جُهَيْنَةُ     | Juhaina       | قُرَيْشُ       | Quraish     |
| الْحُوَيْطَاتُ | al-HuwaiTaata | بَنِي كُلَيْبٍ | Bani Kulaib |
| بَنِي سُلَيْمٍ | Bani Sulaim   | هُذَيْلُ       | Hudhail     |
| الْعُبَيْدَاتُ | al-‘ubaidat   |                |             |

## Names of places:

|                    |                                                                               |
|--------------------|-------------------------------------------------------------------------------|
| الْأَيْضُ          | a city in Western Sudan                                                       |
| بُرَيْدَة          | a city in Najd, Central Arabia                                                |
| عَنْزَة            | a twin city to بُرَيْدَة in Najd, Central Arabia                              |
| بَنْت جُبَيْل      | a town in Southern Lebanon                                                    |
| بَنِي سُؤَيْف      | a city in Egypt                                                               |
| جُبَيْل            | a town near Beirut, historically known as Byblos                              |
| الجُبَيْل          | an oil center in Eastern Arabia                                               |
| الْحُدَيْيَّة      | a <i>wadi</i> near Mecca                                                      |
| الْحُدَيْدَة       | a seaport city on the Red Sea in Yemen                                        |
| الْحُسَيْمَة       | a city on the Mediterranean in Morocco                                        |
| الْحُمَيْمَة       | a historical place in southern Jordan; also a settlement in E. Syria          |
| حُخَيْن            | a <i>wadi</i> between Mecca and al-Ta'if in Arabia                            |
| الْحَوِيجَة        | a town in north east Iraq in the Kerkuk area                                  |
| دُجَيْل            | a river in Iraq; also a town north of Baghdad                                 |
| الرَّمِيَّة        | a town in Iraq known in the 1920 revolt                                       |
| الرَّمِيْلَة       | a village in Lebanon, also an oil center in Iraq                              |
| الرُّبَيْر         | a town in southern Iraq                                                       |
| السُّلَيْمَانِيَّة | a city in the Kurdish region in north east Iraq                               |
| السُّوَيْدَاء      | a city in southern Syria                                                      |
| السُّوَيْس         | a city in Egypt; also the Suez Canal                                          |
| الصُّوَيْرَة       | a city on the Atlantic coast in Morocco; also in Iraq to the south of Baghdad |
| الْفَجِيرَة        | one of the United Arab Emirates                                               |
| الْقَنْيَطْرَة     | a city in the Golan Heights in Syria; also in West Morocco                    |
| الْكُوَيْت         | Kuwait                                                                        |

Diminutive nouns of quadriliteral (four-consonant) nouns in Arabic can also be formed according to *فُعَيْل*, as in *دُرَيْهَم* “a little coin,” from *دِرْهَم* “a monetary unit, Gk. drachma.” The diminutive form *دُرَيْهَم* is often used in the plural, i.e. *دُرَيْهَمَات*, to express the notion of a small amount of money, as in the following example:

اِشْتَرَى اَرْضَ بَيْتِهِ بِدُرَيْهَمَاتٍ قَلِيلَةٍ.

He bought the land of his house for little money.

Another pattern used to generate diminutives from quadriliteral nouns is *فُعَيْل*, which produces *قُنْدِيل* “a little lamp,” from *قَنْدِيل* “a lamp.” Some of these quadriliteral and cinqueliteral [i.e. five-consonant] nouns were borrowed into Arabic from Greek, Latin, and Persian.

Diminutives can be formed from certain adverbs of time and/or place according to the *فُعَيْل* pattern. Thus, we obtain *قُبَيْلَ* “a little before” from *قَبْلَ* “before” and *بُعَيْدَ* “a little after” from *بَعْدَ* “after,” for both time and place. Examine the use of these diminutives in the following sentences:

سَافَرُوا قُبَيْلَ الظُّهْرِ.

They traveled a little before noon.

وَصَلَوْا قُبَيْلَ الْفَجْرِ.

They arrived a little before dawn.

مَشَيْنَا حَتَّى بُعَيْدَ مَرَّاكَشَ.

We walked until a little [distance] after Marrakesh.

وَقَفُوا فِي الطَّرِيقِ بُعَيْدَ الْمَدِينَةِ.

They stopped on their way a little [distance] after Medina.

Verbs, pronouns, attributes of God, days of the week, interrogative words, and conditional words cannot be formed in the diminutive.



## CHAPTER 27

# Comparative adjectives أسماء التَّفضيل

### 27.1 THE FUNCTION OF ADJECTIVES

The primary use of adjectives in languages is to modify nouns, in order to add more information about them. In Arabic, modifying adjectives are placed after nouns and exhibit total agreement in form. In other words, they agree with the nouns they modify in gender (masculine or feminine), number (singular, dual or plural), case (nominative, accusative or genitive), and, finally, in determination (definite or indefinite). The following examples illustrate these points:

- وَصَلَتِ الطَّالِبَةُ الْجَدِيدَةُ.    The new student (F) arrived.  
شَاهَدَ الطَّالِبُ الْمُعَلِّمَ الْفَرَنْسِيَّ.    The student (M) saw the French teacher (M).  
حَصَلَ عَلَى كِتَابٍ جَدِيدٍ.    He obtained a new book.

The adjective **الْجَدِيدَةُ** in the first sentence modifies **الطَّالِبَةُ** and agrees with this noun in definiteness, gender, number and case. Similarly, **الْفَرَنْسِيَّ** (or **الْفَرَنْسِيَّ**) in the second sentence agrees with **الْمُعَلِّمَ** in these four aspects: definiteness, gender, number and case. In the last sentence, there is also complete agreement in case, gender, number and determination between the noun **كِتَابٍ** and its modifier **جَدِيدٍ**.

In addition to modifying nouns and adding information about them, adjectives can also be used as predicates of equational sentences. Adjectives functioning as predicates agree with the subject nouns in gender, case and number *only* but must always be indefinite, as in the following examples:

- الطَّالِبَةُ جَدِيدَةٌ.    The student (F) is new.  
الْمُدَرِّسُ مَشْهُورٌ.    The instructor (M) is famous.

Note that **جَدِيدَةٌ** as predicate in the first sentence agrees with the subject **الطالبة** in number, gender and case. It is indefinite because it is no longer used as an adjective to modify **الطالبة**. It is used as predicate of the sentence. In other words, this indefinite adjective is used not to modify **الطالبة** but to complete the sentence. **مَشْهُورٌ** in the second sentence functions in the same way as **جَدِيدَةٌ** in the first.

## 27.2 COMPARATIVE ADJECTIVES

Adjectives can not only modify nouns (see Chapter 4 on adjectives) but can be used to compare two nouns with respect to some shared feature or features. When we compare two cities with respect to size, for example, the form of the adjective used assumes a different shape from the regular degree. This use of adjectives is referred to as the comparative degree. Examine the following sentences:

القاهرة كبيرة. Cairo is big.  
القاهرة أكبر من دمشق. Cairo is bigger than Damascus.

Note that in the first sentence, the feminine adjective **كَبِيرَةٌ** functions as a predicate of the subject **القاهرة**. In the second sentence, we obtain another form of the adjective, related phonetically and semantically to **كَبِيرٌ**. It is used in the comparison of **القاهرة** “Cairo” and **دمشق** “Damascus” with respect to their sizes. The comparative form of adjectives is characterized by the following:

1. They are always derived according to the **أَفْعَلُ** pattern. The derived adjective form must always be followed by the preposition **مِنْ** when comparing two entities. Thus, the comparative adjective of **جميل** “beautiful” is **أَجْمَلُ مِنْ** “more beautiful than,” and so on.
2. In adjectives that have identical consonants such as **عَزِيزٌ** “dear,” **جَدِيدٌ** “new,” and **لَذِيزٌ** “delicious,” the comparative degree of such adjectives is derived according to the **أَفْعَلُ** pattern by geminating the duplicated consonants. In other words, one consonant is doubled in pronunciation. Only one consonant is used in the orthography, marked by the use of a *shadda*. Thus, we obtain **أَعَزُّ** “dearer,” **أَجَدُّ** “newer,” and **أَلَذُّ** “more delicious.” Examine the following sentences:

صَدِيقِي أَعَزُّ مِنِّ أَخِي.

My friend is dearer [to me] than my brother.

هَذَا الْقَمِيصُ أَجَدُّ مِنِّ ذَلِكَ الْقَمِيصِ.

This shirt is newer than that one.

الْكَبَابُ أَلَدُّ مِنَ الْهَامْبُرْغَرِ.

Shish kebab is more delicious than hamburger.

3. Adjectives derived from defective verbs always end with a *tanwiin*. For example عال "tall," دان "near," سام "sublime, noble," etc. are derived from the defective verbs عَلَا "to ascend, go up," دَنَا "to become nearer, closer," and سَمَا "to become higher, more sublime," respectively. The comparative forms of such adjectives always end with an 'alif maqSuura in the writing system, as in أَعْلَى مِنِّ "taller than," أَذْنَى مِنِّ "nearer than," and أَسْمَى مِنِّ "nobler than." Consider the following examples:

جَبَلُ الشَّيْخِ أَعْلَى مِنِّ جِبَالِ عَجْلُونِ.

Mount Hermon is taller than the Ajloun mountains.

حَلَبٌ أَذْنَى إِلَى أَنْطَاكِيَةٍ مِنِّ دِمَشْقِ.

Aleppo is closer to Antioch than Damascus.

الْحُرِّيَّةُ أَسْمَى مِنَ الْعُبُودِيَّةِ.

Freedom is more noble than slavery.

Because of the final 'alif maqSuura in these adjectives, the case is not marked; in other words, the adjectives maintain their form regardless of the case used.

4. The comparative degree adjective form is invariable, regardless of the gender or number of the noun or nouns used in the comparison. However, أَفْعَل form adjectives change case depending on their function in the sentence. In other words, the أَفْعَل form of adjectives can be nominative, accusative or genitive. Examine the following examples, and note the case markers of the comparative adjectives in them:

دِمَشْقٌ أَقْدَمُ مِنَ الْقَاهِرَةِ. Damascus is older than Cairo.

أَصْبَحَتِ الْقَاهِرَةُ أَكْبَرَ مِنْ دِمَشْقِ. Cairo became bigger than Damascus.

It is important to note that no matter how many nouns the subject may include, the comparative form is always invariable, as in the following example:

دِمَشْقُ وَبَغْدَادُ وَبَيْرُوتُ أَقْدَمُ مِنَ الرِّيَّاضِ.

Damascus, Baghdad and Beirut are older than Riyadh.

## 27.3 COMPARATIVE OF COLOR WORDS

Comparing two or more things in terms of their color requires the use of the color's *maSdar* preceded by one of two adjectives in the *أَفْعَلَ* pattern: أَكْثَرُ from كَثِيرٌ “many,” and أَشَدُّ from شَدِيدٌ “strong,” or أَقْلُ from قَلِيلٌ “a little.” The case of these adjectives is either nominative with one *Dhamma*, or accusative with one *fat-Ha*, depending on the antecedent noun. The case of the color *maSdar* must always be accusative and indefinite (see Chapter 25, section 25.1.4 for *maSdars* of colors; Chapter 4, section 4.1.2 for color adjectives). The following examples are illustrative:

هَذِهِ الشَّجَرَةُ أَكْثَرُ خُضْرَةً مِنْ تِلْكَ الشَّجَرَةِ.

This tree is greener than that one.

or

هَذِهِ الشَّجَرَةُ أَكْثَرُ اخْضَرَاراً مِنْ تِلْكَ الشَّجَرَةِ.

This tree is greener than that one.

السَّمَاءُ الْيَوْمَ أَكْثَرُ زُرْقَةً مِنْ أَمْسٍ.

The sky today is bluer than yesterday.

هَذَا اللَّوْنُ أَشَدُّ حُمْرَةً مِنْ ذَلِكَ اللَّوْنِ.

This color is more red than that color.

اشْتَرَيْتُ وَرَقاً أَكْثَرَ بَيَاضاً مِنْ هَذَا الْوَرَقِ.

I bought paper whiter than this.

كَانَ الرَّبِيعُ السَّنَةَ الْمَاضِيَةَ أَقْلَ اخْضَرَاراً مِنْ هَذِهِ السَّنَةِ.

Spring last year was less green than this year.

When a color adjective has two *maSdars* there is no difference in meaning between the two.

## 27.4 SUPERLATIVE ADJECTIVES

In addition to modifying nouns and providing a basis for comparison between two nouns that share some feature(s), adjectives can also be used to compare an entity with more than two others, with respect to some shared feature or features and to identify which entity has the most of this feature. Adjectives used to provide this comparison are in the superlative, and their forms are derived according to the *أَفْعَلُ* pattern. This function can be accomplished in two ways:

1. *أَفْعَلُ* forms can be followed by a singular noun which is always both indefinite and genitive, thus forming an *IDhaafa*-construct. Like comparative adjectives, *أَفْعَلُ* form adjectives are always invariable but the case of the adjective forms can vary, depending on their function in the sentence. These adjectives can be in the nominative, accusative, or genitive cases. Examine the following examples:

دَمَشَقُ أَقْدَمُ مَدِينَةٍ.

Damascus is the oldest city [in the world].

زُرْنَا أَقْدَمَ مَدِينَةٍ.

We visited the most ancient city [in the world].

سَافَرُوا إِلَى أَقْدَمِ مَدِينَةٍ.

They traveled to the most ancient city [in the world].

Note that the adjective in the first sentence is in the nominative case, as it is the predicate in the equational sentence *دَمَشَقُ أَقْدَمُ مَدِينَةٍ*. The same adjective in the sentence *زُرْنَا أَقْدَمَ مَدِينَةٍ* is in the accusative because it is the direct object of the verb *زُرْنَا*. And, finally, *أَقْدَمِ* in the last example is in the genitive because it is preceded by a preposition.

2. *أَفْعَلُ* can be followed by a plural noun. This noun is always definite and also genitive, thus forming an *IDhaafa*-construct. The preceding examples in (1) above are duplicated below, using the plural form of *مَدِينَةٌ*:

دَمَشَقُ أَقْدَمُ الْمُدُنِ.

Damascus is the oldest city. (*lit.* “the oldest of cities”)  
[in the world]

زُرْنَا أَقْدَمَ الْمُدُنِ.

We visited the oldest city. (*lit.* “the oldest of cities”)  
[in the world]

سَافَرُوا إِلَى أَقْدَمَ الْمُدُنِ.

They traveled to the oldest city. (*lit.* “the oldest of cities”)  
[in the world]

In addition to the أَفْعَلُ comparative pattern, there is a small set of adjectives in Arabic that follows a different rule, namely using فُعْلَى, a feminine adjective form, to generate the superlative form of the adjective. These feminine forms are invariable in case, number, and gender, as illustrated in the table below:

| Adjective form | أَفْعَلُ pattern | فُعْلَى pattern | Meaning |
|----------------|------------------|-----------------|---------|
| كَبِيرٌ        | أَكْبَرُ         | كُبْرَى         | older   |
| صَغِيرٌ        | أَصْغَرُ         | صُغْرَى         | younger |
| وَسْطٌ         | أَوْسَطُ         | وُسْطَى         | middle  |
| عَظِيمٌ        | أَعْظَمُ         | عُظْمَى         | greater |

The following two sentences have the same meaning:

مَرْيَمُ أَكْبَرُ الْبَنَاتِ. Maryam is the oldest of the girls.

مَرْيَمُ كُبْرَى الْبَنَاتِ. Maryam is the oldest of the girls.

The meaning of these two sentences can also be conveyed by placing أَكْبَرُ or كُبْرَى after the noun. Adjectives in this case must be in the definite, as in the examples below:

مَرْيَمُ الْبِنْتُ الْأَكْبَرُ. Maryam is the oldest girl.

مَرْيَمُ الْبِنْتُ الْكُبْرَى. Maryam is the oldest girl.

Adjectives in the كُبْرَى form are used with feminine nouns and always remain invariable in any case, as in the following examples:

مَرَيَمَ وَهِنْدَ وَلَيْلَى كُبْرَى الْبَنَاتِ.

Miryam, Hind and Leila are the eldest daughters.

رَأَيْتُ كُبْرَى الْبَنَاتِ.

I saw the eldest daughter.

سَافَرْتُ مَعَ كُبْرَى الْبَنَاتِ.

I traveled with the eldest daughter.

With masculine nouns, the comparative أَفْعَلُ form is used, as in the following example:

رَأَيْتُ أَكْبَرَ الرِّجَالِ. I saw the oldest man.

Some adjectives in the فُعْلَى pattern have come to collocate with certain nouns, especially names of countries or regions, to make a proper noun. Examine the following:

آسِيَا الصُّغْرَى Asia Minor, Turkey

آسِيَا الْوُسْطَى Central Asia

بَرِيْطَانِيَا الْعُظْمَى Great Britain

الدُّوْلُ الْكُبْرَى or الدُّوْلُ الْعُظْمَى The Superpowers

Finally, the word أُوْلُ “first” has the feminine form أُولَى. Examine the following sentences:

جورج واشنطن هُوَ الرَّئِيسُ الْأَوَّلُ.

George Washington is the first president.

مَرَيَمَ هِيَ أُولَى الْبَنَاتِ.

Maryam is the first of the daughters.

مَرَيَمَ هِيَ الْبِنْتُ الْأُولَى.

Maryam is the first daughter. (i.e. the eldest daughter)

## 27.5 SUPERLATIVE ADJECTIVES OF COLOR

In comparing three items in terms of color, the appropriate comparative form أَكْثَرُ or أَشَدُّ or أَقْلُ is used in addition to the *maSdar* of the color word. The item that is more distinguished in color is listed as well as the other two compared items. This applies to the primary color words like أَسْوَدُ “black,” أَحْمَرُ “red,” etc. Consider the following example:

شَعْرُ لَيْلَى أَكْثَرُ سَوَادًا مِنْ شَعْرِ هُدَى وَمِنْ شَعْرِ سَلْمَى.

Laila's hair is more black than Huda and Salma's hair.

Secondary colors like بُنِّي “brown,” زَهْرِيّ “pink,” etc. follow a different structure, as in the following:

ثَوْبُ فَاطِمَةَ زَهْرِيّ أَكْثَرُ مِنْ ثَوْبِ سَامِيَةِ وَمِنْ ثَوْبِ عَلِيَّةِ.

Fatima's dress is more pink than Samia and Alia's dresses.



## CHAPTER 28

# Plural nouns الجُمُوع

There are two types of plural nouns in Arabic: (1) regular and (2) irregular. The former is known in Arabic as *الجمع المذكر السالم*, translated as “sound or regular plural.” The latter is known by the Arabic name *جمع التَّكْسِير* “broken plurals.” In the following sections, we shall discuss regular plurals of masculine and feminine nouns, followed by irregular plurals and other plurals of various nouns.

## 28.1 REGULAR MASCULINE PLURALS الجمع المذكر السالم

Singular masculine human nouns are changed into their plurals by attaching the suffix *ونَ -uuna* to the end of those nouns. These noun categories follow a regular pattern in their pluralization. It should be noted that *ونَ -uuna* as a plural marker of nouns is used to mark the nominative case only. *ونَ -uuna* changes to *ينَ -iina* when nouns are in either the accusative or the genitive case, as in the following examples in which *مُسْتَقْبِلُونَ* is the plural of *مُسْتَقْبِلٌ*:

وَصَلَ الْمُسْتَقْبِلُونَ.

The greeters/welcomers arrived. (nominative)

شَاهَدْنَا الْمُسْتَقْبِلِينَ.

We saw the greeters/welcomers. (accusative)

جَاءُوا مَعَ الْمُسْتَقْبِلِينَ.

They came with the greeters/welcomers. (genitive)

Nouns that follow this pattern are especially those active or passive participles derived from *فَعَّلَ* verb forms (Form II) through *اسْتَفْعَلَ* (Form X) that represent human entities. Examples are provided in the table below.

| Verb         | Active participle singular | Plural          | Meaning                  |
|--------------|----------------------------|-----------------|--------------------------|
| دَرَسَ       | مُدَرِّسٌ                  | مُدَرِّسُونَ    | teachers                 |
| عَلَّمَ      | مُعَلِّمٌ                  | مُعَلِّمُونَ    | teachers                 |
| سَاعَدَ      | مُسَاعِدٌ                  | مُسَاعِدُونَ    | assistants               |
| شَاهَدَ      | مُشَاهِدٌ                  | مُشَاهِدُونَ    | spectators               |
| أَخْبَرَ     | مُخْبِرٌ                   | مُخْبِرُونَ     | informers                |
| أَرْسَلَ     | مُرْسِلٌ                   | مُرْسِلُونَ     | dispatchers              |
| تَحَدَّثَ    | مُتَحَدِّثٌ                | مُتَحَدِّثُونَ  | interlocutors            |
| تَكَلَّمَ    | مُتَكَلِّمٌ                | مُتَكَلِّمُونَ  | speakers                 |
| تَعَاوَنَ    | مُتَعَاوِنٌ                | مُتَعَاوِنُونَ  | helpers                  |
| تَفَاوَضَ    | مُتَفَاوِضٌ                | مُتَفَاوِضُونَ  | negotiators              |
| اِنْسَحَبَ   | مُنْسَحِبٌ                 | مُنْسَحِبُونَ   | quitters                 |
| اِنْصَرَفَ   | مُنْصَرِفٌ                 | مُنْصَرِفُونَ   | leavers                  |
| اِحْتَفَلَ   | مُحْتَفِلٌ                 | مُحْتَفِلُونَ   | celebrants               |
| اِسْتَمَعَ   | مُسْتَمِعٌ                 | مُسْتَمِعُونَ   | listeners                |
| اِسْوَدَّ    | مُسْوِدٌ                   | مُسْوِدُونَ     | s.o. turning s.th. black |
| اِحْمَرَّ    | مُحْمَرٌ                   | مُحْمَرُونَ     | s.o. turning s.th. red   |
| اِسْتَحْدَمَ | مُسْتَحْدِمٌ               | مُسْتَحْدِمُونَ | employers                |
| اِسْتَقْبَلَ | مُسْتَقْبِلٌ               | مُسْتَقْبِلُونَ | greeters/welcomers       |

### 28.1.1 فَعَلَ (Form I) active participle plurals

Active participles derived from فَعَلَ verbs (Form I) present a different, yet interesting, way of forming plurals. In general, active participles derived from tri-consonantal verbs according to the pattern فاعِل can be made plural by the use of the suffix وَنَ -uuna. Yet some of the active participles derived from this form exhibit different plurals in the language. For example, from the verb كَتَبَ “to write,” we obtain the active participle كَاتِبٌ “writer,” the plural of which

is كُتَّابٌ “writers.” However, the forms كَاتِبُونَ and كَتَبَةٌ, both meaning “writers,” also exist in the language. What is the difference, then, between كُتَّابٌ on the one hand, and كَاتِبُونَ and كَتَبَةٌ on the other? كُتَّابٌ tends to be used in the sense of “[creative, or professional] writers.” Thus, if one were to make a list of novelists, essayists, short story writers, journalists, etc. one would use the plural كُتَّابٌ. On the other hand, كَاتِبُونَ and كَتَبَةٌ are used to mean just “writers,” without the specific and specialized meaning of كُتَّابٌ. For example, كَاتِبُو الطَّلَبَاتِ and كَتَبَةُ الطَّلَبَاتِ “application writers,” convey a special group of writers.

Another example is the active participle طَالِبٌ derived from the verb طَلَبَ “to request, seek, order.” The plural forms طُلَّابٌ and طَلَبَةٌ are used to mean “students.” We should note that طُلَّابٌ is more current than طَلَبَةٌ. The regular plural form طَالِبُونَ is used, however, to denote “seekers” or “those who place demands in pursuit of a goal,” as in طَالِبُو الْحَقِّ “seekers of rights,” and so on.

### 28.1.1.1 Hollow verbs الأفعال الجوفاء

There is a tendency for active participles from hollow verbs to follow the regular pattern of pluralization. Recall that active participles derived from hollow verbs substitute a *hamza* for the missing middle consonant (see Chapter 23 on active participles). For example, the active participle of عَادَ “to return” is عَائِدٌ “a returner.” The plural follows the regular pattern of having وَنَ -uuna suffixed to the singular form, as in عَائِدُونَ.

Not all active participles from hollow verbs follow the pattern of sound plurals, however. For example, the plural of زَائِرٌ “a visitor” could end with -uuna, as in زَائِرُونَ “visitors.” The irregular زُورَارٌ is also an attested, commonly used plural form. The question then arises as to which one to adopt, since both are accepted and have the same meaning. The answer is quite simple: both are seen in writing; however, زُورَارٌ has more currency as far as we can ascertain. The use of زَائِرُونَ may represent a tendency by language speakers toward regularization of forms—such tendencies are present in many languages.

### 28.1.1.2 Defective verbs الأفعال المُعْتَلَّة الآخر

Recall that the active participle from the verb دَعَا “to invite” is دَاعٍ “inviter,” and from مَشَى “to walk,” we derive مَاشٍ “a walker” (see Chapter 23 on active participles). These active participles tend to have two plural forms, one regular

and the other irregular. Thus, from داع we obtain دَاعُونَ and دُعَاةٌ and from ماشٍ we derive مَاشُونَ and مُشَاةٌ. Both plurals are used, although they convey different nuances of meaning. دَاعُونَ, for example, as in دَاعُونَ إِلَى حَفْلَةٍ is used in the sense of mundane “inviters, hosts,” whereas دُعَاةٌ has a loftier meaning, as in دُعَاةُ الْعَدْلِ “advocates of justice,” or preachers; مَاشُونَ denotes “walkers,” whereas مُشَاةٌ connotes “pedestrians,” and also infantry in the army.

Note that the plural of such words results in the dropping of the *yaa'*. This is because of the impossibility of combining two different vowels in Arabic. Thus, the plural forms of الدَّاعِي and المَاشِي are الدَّاعُونَ and المَاشُونَ respectively.

### 28.1.1.3 Doubled verbs الْأَفْعَالُ الْمُضَعَّفَةُ

Masculine plurals of active participles derived from this verb category are made regular by suffixing وَنَ -*uuna* in the nominative case and يْنَ -*iina* in the accusative and genitive cases. Recall that the doubled, geminated consonant at the end of Form I doubled verbs produces a final consonant in the active participle which is also doubled and geminated. In the writing system, this is indicated by writing the consonant in question with a *shadda*. Active participles from the verbs عَدَّ “to count” and شَكَّ “to doubt” are عَادٌّ “one who counts” and شَاكٌّ “a doubter,” respectively, and are rendered plural in the nominative as عَادُّونَ “those who count, counters” and شَاكُّونَ “doubters,” and as عَادِّينَ and شَاكِّينَ in the accusative and genitive, respectively.

### 28.1.1.4 Regular masculine plural nouns in IDhaafa

The *nuun* at the end of these plural nouns, regardless of their case, is dropped when they are used as a part of an *IDhaafa*-construct, as in the following examples:

وَصَلَ مُعَلِّمُو الْمَدْرَسَةِ.  
The schoolteachers arrived.

شَاهَدْنَا مُعَلِّمِي الْمَدْرَسَةِ.  
We saw the schoolteachers.

سَافَرْتُ مَعَ مُعَلِّمِي الْمَدْرَسَةِ.  
She traveled with the schoolteachers.

If suffix pronouns are attached to plural nouns ending with a *nuun*, the *nuun* is dropped before attaching the suffix pronouns, as in the following examples:

- وَصَلَ مُعَلِّمُونَا. Our teachers arrived.  
 شَاهَدْنَا مُعَلِّمَيْكُمْ. We saw your (M, Pl) teachers.  
 سَافَرَتْ مَعَ مُعَلِّمِهَا. She traveled with her teachers.

## 28.2 REGULAR FEMININE PLURALS الْجَمْعُ الْمُؤَنَّثُ السَّامِ

Thus far, we have been examining regular masculine plural nouns, with an occasional reference to feminine nouns. We now turn to examining the formation of regular plural feminine nouns. Feminine nouns show more regularity than their masculine counterparts in plural formation. Feminine sound plurals are formed by suffixing to the feminine singular noun *-aatun* اَتْ in the nominative, and *-aatin* اِت in the accusative and genitive.

One way to pluralize feminine nouns is by dropping the *taa' marbuuTa* of singular feminine nouns and replacing it with اَتْ. Another way of pluralizing is to replace the *fat-Ha* preceding the *taa' marbuuTa* with an 'alif (essentially elongating it) and then changing the *taa' marbuuTa* to a regular "open" *taa'*. Thus, مُعَلِّمَةٌ "a teacher (F)," becomes مُعَلِّمَاتٌ "teachers (F)," and طَالِبَةٌ "a student (F)," becomes طَالِبَاتٌ "students (F)."

Consider the following examples:

- شَاهَدْنَا مُعَلِّمَاتٍ. We saw teachers (F).  
 جَاءَ مَعَ مُعَلِّمَاتٍ. He came with teachers (F).  
 شَاهَدْنَا الْمُعَلِّمَاتِ. We saw the teachers (F).  
 جَاءَ مَعَ الْمُعَلِّمَاتِ. He came with the teachers (F).

The preceding feminine plural nouns all indicate human nouns. Non-human feminine singular nouns form their plurals in this regular way as well. For example, the plural of طَاوِلَةٌ "a table" is طَاوِلَاتٌ "tables," and the plural of جَامِعَةٌ "a university" is جَامِعَاتٌ "universities," and so on.

A word of caution, however, is in order. It does not follow that every noun ending with a feminine marker is made plural by suffixing اَتْ *-aatun*. For

example, the plurals of مَدْرَسَةٌ “a school” and جَرِيدَةٌ “a newspaper” are مَدَارِسُ “schools” and جَرَائِدُ “newspapers.” Such irregular forms are learned through exposure to the language and frequent usage.

## 28.3 IRREGULAR (BROKEN) PLURALS جُمُوعُ التَّكْسِيرِ

جُمُوعُ التَّكْسِيرِ “broken plurals” are formed in four ways:

1. By internal vowel change in the singular form. For example, كِتَابٌ “a book” becomes كُتُبٌ “books” in the plural.
2. By doubling a consonant in the singular noun, in addition to internal vowel change. For example, the plural of طَالِبٌ “a student” is طُلَّابٌ “students.” طَلَبَةٌ also exists but may be used less frequently.
3. By using a prefix, usually a *hamza* plus a *fat-Ha* أ, in addition to the internal vowel change. For example, وَلَدٌ “a boy, offspring” becomes أَوْلَادٌ “boys, children” and بَابٌ “a door” becomes أَبْوَابٌ “doors.”
4. By adding the prefix *hamza* and a suffix, also a *hamza*, in addition to internal vowel change. For example, the plural of صَدِيقٌ “a friend” is أَصْدِقَاءُ “friends” and قَرِيبٌ “a relative” is أَقْرَبَاءُ “relatives.”

It is not possible to establish one master rule about the formation of broken plurals. Learners eventually become acquainted with these plural forms through practice and exposure to the language, written or spoken. We provide below the most commonly used broken plural patterns. Singular nouns are provided with their irregular plurals in parentheses, along with their meanings:

### أَفْعَالٌ

|                    |                 |                    |                 |
|--------------------|-----------------|--------------------|-----------------|
| إِبْنٌ (أَبْنَاءٌ) | sons            | عَدَدٌ (أَعْدَادٌ) | numbers         |
| إِسْمٌ (أَسْمَاءٌ) | names, nouns    | عَمَلٌ (أَعْمَالٌ) | works, deeds    |
| بَابٌ (أَبْوَابٌ)  | doors           | فِلمٌ (أَفْلامٌ)   | films           |
| خَبَرٌ (أَخْبَارٌ) | news items      | قَلَمٌ (أَقْلَامٌ) | pens, pencils   |
| شَيْءٌ (أَشْيَاءٌ) | things, affairs | وَلَدٌ (أَوْلَادٌ) | sons, offspring |

## فُعَالٌ

|                     |                                                    |
|---------------------|----------------------------------------------------|
| زَائِرٌ (زَوَائِرُ) | visitors (note also its regular plural زَائِرُونَ) |
| طَالِبٌ (طُلَّابٌ)  | students                                           |
| عَامِلٌ (عُمَالٌ)   | laborers, workers                                  |
| كَاتِبٌ (كُتَّابٌ)  | writers                                            |

## فِعْلٌ

|                   |                                         |
|-------------------|-----------------------------------------|
| قِصَّةٌ (قِصَصٌ)  | stories                                 |
| حِكْمَةٌ (حِكَمٌ) | wise sayings                            |
| عِبْرَةٌ (عِبَرٌ) | lessons, examples, rules to be followed |

## فُعُولٌ

|                    |           |
|--------------------|-----------|
| كِتَابٌ (كُتُبٌ)   | books     |
| قَسٌّ (قُسَّسٌ)    | clergymen |
| مَدِينَةٌ (مُدُنٌ) | cities    |

## فِعَالٌ

|                  |           |
|------------------|-----------|
| بَلَدٌ (بِلَادٌ) | countries |
| جَمَلٌ (جِمَالٌ) | camels    |
| رَجُلٌ (رِجَالٌ) | men       |

## فُعْلٌ

|                   |                       |
|-------------------|-----------------------|
| تُحَفَةٌ (تُحَفٌ) | articles of curiosity |
| جُمْلَةٌ (جُمَلٌ) | sentences             |
| قُبْلَةٌ (قُبَلٌ) | kisses                |

## فُعُولٌ

|                  |         |
|------------------|---------|
| دَرْسٌ (دُرُوسٌ) | lessons |
| جَيْشٌ (جَيُوشٌ) | armies  |
| طَبْلٌ (طُبُولٌ) | drums   |

In the plurals of singular nouns that end with a doubled geminated consonant, these are separated by a *waaw*. Examine the following:

|                 |                                  |
|-----------------|----------------------------------|
| حَدٌّ (حُدُودٌ) | borders                          |
| خَدٌّ (خُدُودٌ) | sides of the face, cheeks        |
| رَدٌّ (رُدُودٌ) | responses, answers               |
| رَفٌّ (رُفُوفٌ) | shelves                          |
| دَفٌّ (دُفُوفٌ) | musical instruments, tambourines |
| سَدٌّ (سُدُودٌ) | dams                             |
| شَرٌّ (شُرُورٌ) | evil acts, acts of mischief      |

|                 |                         |
|-----------------|-------------------------|
| صَفٌّ (صُفُوفٌ) | classrooms, classes     |
| قَدٌّ (قُدُودٌ) | [human] figures, shapes |
| كَفٌّ (كُفُوفٌ) | palms of the hand       |
| نَصٌّ (نُصُوصٌ) | texts                   |

## \*فُعَلَاءُ

|                       |                    |                     |                     |
|-----------------------|--------------------|---------------------|---------------------|
| أَمِيرٌ (أَمَرَاءُ)   | princes            | زَعِيمٌ (زُعَمَاءُ) | leaders, chieftains |
| رَئِيسٌ (رُؤَسَاءُ)   | chiefs, presidents | زَمِيلٌ (زُمَلَاءُ) | companions          |
| حَلِيفٌ (حُلَفَاءُ)   | allies, supporters | وَزِيرٌ (وُزَرَاءُ) | cabinet members     |
| خَلِيفَةٌ (خُلَفَاءُ) | caliphs, leaders   | وَكَيلٌ (وُكَلَاءُ) | agents              |

## \*أَفْعَلَاءُ

|                       |                                                            |
|-----------------------|------------------------------------------------------------|
| صَدِيقٌ (أَصْدِقَاءُ) | friends                                                    |
| قَرِيبٌ (أَقْرَبَاءُ) | relatives (note also its other irregular plural أَقَارِبُ) |

## \*فَوَاعِلُ

|                      |                    |                       |                    |
|----------------------|--------------------|-----------------------|--------------------|
| تَوَّامٌ (تَوَائِمٌ) | twins              | فَاصِلَةٌ (فَوَاصِلُ) | separators, commas |
| دَافِعٌ (دَوَافِعُ)  | impetuses, reasons | فَاكِهَةٌ (فَوَاكِهُ) | fruits             |
| شَارِعٌ (شَوَارِعُ)  | streets            | قَافِلَةٌ (قَوَافِلُ) | caravans           |
| عَامِلٌ (عَوَامِلُ)  | factors            |                       |                    |

## \*مَفَاعِيلُ

|                          |                 |                        |                      |
|--------------------------|-----------------|------------------------|----------------------|
| مَرْجُوحةٌ (مَرَاجِيحُ)  | swings          | مَفْهُومٌ (مَفَاهِيمُ) | viewpoints, concepts |
| مِصْبَاحٌ (مِصَابِيحُ)   | lamps, lanterns | مِنْدِيلٌ (مِنَادِيلُ) | handkerchiefs        |
| مِفْتَاحٌ (مِفْتَاحِيحُ) | keys            | مَنْشُورٌ (مَنْاشِيرُ) | leaflets, pamphlets  |



## \*فَعَائِلٌ

|                       |                             |                       |                |
|-----------------------|-----------------------------|-----------------------|----------------|
| جَرِيدَةٌ (جَرَائِدُ) | newspapers                  | قَصِيدَةٌ (قَصَائِدُ) | poems          |
| حَقِيقَةٌ (حَقَائِقُ) | truths, facts               | مَائِدَةٌ (مَوَائِدُ) | festival meals |
| رِسَالَةٌ (رِسَائِلُ) | letters, messages           | نَتِيجَةٌ (نَتَائِجُ) | results        |
| طَبِيعَةٌ (طَبَائِعُ) | characteristics,<br>natures | وَسِيلَةٌ (وَسَائِلُ) | methods, ways  |
| فَائِدَةٌ (فَوَائِدُ) | benefits, advantages        |                       |                |

## \*فَوَاعِلٌ

|                         |                        |
|-------------------------|------------------------|
| قَارُورَةٌ (قَوَارِيرُ) | long-necked<br>bottles |
| زَارُوبٌ (زَوَارِبُ)    | alleyways              |
| صَارُوخٌ (صَوَارِيخُ)   | rockets                |

## فَعَالِلٌ

|                        |                     |
|------------------------|---------------------|
| سُلَّمٌ (سَلَامُ)      | ladders, staircases |
| طَلْسَمٌ (طَلَاْسِمُ)  | cryptic characters  |
| حُنْجَرَةٌ (حَنَاجِرُ) | throats             |

## \*فَعَالِلٌ

|                         |       |
|-------------------------|-------|
| صُنْدُوقٌ (صَنَادِيقُ)  | boxes |
| قَنْدِيلٌ (قَنَادِيلُ)  | lamps |
| مَاسُورَةٌ (مَوَاسِيرُ) | pipes |

## \*أَفَاعِلٌ

|                          |                  |
|--------------------------|------------------|
| أَسْطُورَةٌ (أَسَاطِيرُ) | myths            |
| قَوْلٌ (أَقَاوِيلُ)      | told stories     |
| كَذِبٌ (أَكَاذِيبُ)      | lies, falsehoods |
| أَسْطُولٌ (أَسَاطِيلُ)   | fleets           |

Note that we have marked some of these patterns with asterisks for good reason. Such plural nouns end only with one *Dhamma* in the nominative case and cannot have a *tanwiin*. In the genitive and accusative they take one *fat-Ha*. This will be explained in more detail in Chapter 29.

Finally, we should cite at least one example where the plural noun does not resemble its singular. The plural of مَرْأَةٌ and امْرَأَةٌ, both meaning “a woman,” is نِسَاءٌ “women.” This phenomenon of lacking phonetic similarity between related words such as in امْرَأَةٌ / مَرْأَةٌ and نِسَاءٌ is called *suppletion*. This phenomenon

occurs in many languages. For example, there is no phonetic similarity between the English verb “go” and its past tense “went,” or between the cardinal number “one” and its ordinal form “first.” It should be mentioned that نِسَاءٌ as a plural form of امْرَأَةٌ is genetically related to the nouns إِنْسَانٌ “*homo sapiens*,” إِنْسٌ “humankind,” أَنْسَةٌ “young, unmarried lady, miss,” and نَاسٌ “people, human beings.”

## 28.4 PLACE NOUN PLURALS اسْمُ الْمَكَانِ وَجَمْعُهُ

Plural nouns are also regularly formed in the case of place nouns, i.e. nouns derived from tri-consonantal verbs to denote places. There are two patterns that can be used to generate singular place nouns in Arabic, namely مَفْعَلٌ with a penultimate *fat-Ha* and, in a limited number of nouns, مَفْعِلٌ with a penultimate *kasra*. In some other nouns we also encounter the feminine counterparts of those patterns, namely مَفْعَلَةٌ and مَفْعِلَةٌ. Thus, from كَتَبَ “to write,” we obtain مَكْتَبٌ “office, bureau,” according to the مَفْعَلٌ pattern, and we obtain مَدْرَسَةٌ “a school” from دَرَسَ “to study,” according to the مَفْعَلَةٌ pattern. The following place nouns can be put in the plural according to the مَفَاعِلُ pattern. Note that these plural nouns end with only one *Dhamma*; they never end with a *tanwiin*.

Also note that مَكْتَبَةٌ “a library, a bookstore” is a place noun derived from the verb كَتَبَ “to write,” according to the feminine place noun pattern مَفْعَلَةٌ. Its plural, however, follows the regular pattern of suffixing اْتُ -*aatun*, as in مَكْتَبَاتُ “libraries, bookstores.” On the other hand, مَكْتَبٌ “office, desk” is also a place noun derived from the verb كَتَبَ; yet its plural follows the مَفَاعِلُ pattern, thus obtaining مَكَاتِبُ. This is indeed an interesting phenomenon in the language. The addition of the *taa' marbuuTa* to مَكْتَبٌ generates مَكْتَبَةٌ. Perhaps this is a way to distinguish the two place nouns, derived from the same root, from each other and indicate their different meanings. It is also interesting to note that historically, the place where books were stored or housed was referred to as دارُ الْكُتُبِ “house of books.” مَكْتَبٌ was used to denote what is now referred to in Modern Standard Arabic as مَدْرَسَةٌ “school.”

## \*مَفَاعِلُ Plural / مَفْعَلٌ

|                      |                          |                      |                       |
|----------------------|--------------------------|----------------------|-----------------------|
| مُتَحَفٌ (مَتَاحِفُ) | museums                  | مَصْنَعٌ (مَصَانِعُ) | factories             |
| مُخْبِزٌ (مَخَابِزُ) | bakeries                 | مَطْبَخٌ (مَطَابِخُ) | kitchens              |
| مُخْرَجٌ (مَخَارِجُ) | exits                    | مَطْعَمٌ (مَطَاعِمُ) | restaurants           |
| مُدْخَلٌ (مَدَاخِلُ) | entrances                | مَعْمَلٌ (مَعَامِلُ) | workshops, factories  |
| مَسْرَحٌ (مَسَارِحُ) | theaters                 | مَكْتَبٌ (مَكَاتِبُ) | offices               |
| مَسْكَنٌ (مَسَاكِنُ) | residences,<br>domiciles | مَلْعَبٌ (مَلَاعِبُ) | playgrounds, stadiums |
|                      |                          | مَنْهَجٌ (مَنَاهِجُ) | curriculum            |

## \*مَفَاعِلُ Plural / مَفْعَلٌ

|                      |                                    |
|----------------------|------------------------------------|
| مَنْصِبٌ (مَنَاصِبُ) | positions, statures                |
| مَجْلِسٌ (مَجَالِسُ) | places of sitting, councils, seats |
| مَعْرَضٌ (مَعَارِضُ) | exhibition                         |

## \*مَفَاعِلُ Plural / مَفْعَلَةٌ

|                          |                       |
|--------------------------|-----------------------|
| مُدْخَنَةٌ (مَدَاخِنُ)   | chimneys, smokestacks |
| مَدْرَسَةٌ (مَدَارِسُ)   | schools               |
| مُحْكَمَةٌ (مَحَاكِمُ)   | courthouses           |
| مَغْسَلَةٌ (مَغَاسِلُ)   | washing-places, sinks |
| مَقْبَرَةٌ (مَقَابِرُ)   | cemeteries            |
| مَطْبَعَةٌ (مَطَابِعُ)   | printing press        |
| مَطْحَنَةٌ (مَطَاوِجُنُ) | flour mills           |
| مَعْصَرَةٌ (مَعَاصِرُ)   | oil presses           |

## 28.5 INSTRUMENT NOUN PLURALS *اِسْمُ الْآلَةِ وَجَمْعُهُ*

The previous section treated nouns that denote places derived from tri-consonantal verbs. Plurals of such nouns tend to follow rules. This section will introduce another type of noun in Arabic, nouns that denote instruments, which are also derived from tri-consonantal verbs. Plurals of these nouns also follow regular patterns.

There are three patterns used to generate singular instrument nouns in Arabic: (1) *مِفْعَلَةٌ*, (2) *مِفْعَلٌ*, and (3) *مِفْعَالٌ*. Note that *مِفْعَلَةٌ* has a feminine ending. Thus, from *فَتَحَ* “to open” we derive *مِفْتَاحٌ* “a key, an instrument that opens,” according to the *مِفْعَالٌ* pattern. From *بَرَدَ* “to file (metal)” we obtain *مِبْرَدٌ* “a file,” according to *مِفْعَلٌ*. And, finally, from *كَنَسَ* “to sweep” we obtain *مِكنَسَةٌ* “a broom,” according to *مِفْعَلَةٌ*.

Instrument nouns derived according to *مِفْعَالٌ* are made plural according to the *مَفَاعِلُ* pattern. For example, the plural of *مِفْتَاحٌ* “a key” is *مَفَاتِيحُ*. Note that this plural form does not end with a *tanwiin* (see Chapter 29 on indeclinable nouns). On the other hand, plural nouns derived according to *مِفْعَلٌ* and *مِفْعَلَةٌ* patterns are made plural according to one pattern, namely *مَفَاعِلُ*. Thus the plural of *مِبْرَدٌ* “a file” is *مِبَارِدٌ* “files”; the plural of *مِكنَسَةٌ* “a broom” is *مِكنَاسٌ* “brooms.” Plural nouns according to the *مَفَاعِلُ* pattern do not end with a *tanwiin* (see Chapter 29 on indeclinable nouns).

The following are lists of tri-consonantal verbs, instrument nouns, their plural forms, and their meanings:

*مِفْعَالٌ* / *مَفَاعِلُ* pattern

| Verb   | <i>مِفْعَالٌ</i> pattern | Plural      | Meaning             |
|--------|--------------------------|-------------|---------------------|
| حَرَثَ | مُحْرَاثٌ                | مُحَارِيثٌ  | plow                |
| زَرَبَ | مِزْرَابٌ                | مِزَارِيْبٌ | spout               |
| زَمَرَ | مِزْمَارٌ                | مِزَامِيرٌ  | woodwind instrument |
| فَتَحَ | مِفْتَاحٌ                | مَفَاتِيحُ  | key                 |
| قَاسَ  | مِقْيَاسٌ                | مَقَايِيسُ  | measure             |
| قَلَعَ | مِقْلَاعٌ                | مَقَالِيعُ  | slingshot           |

مَفَاعِلُ / مَفْعَالُ pattern (cont'd)

| Verb   | مَفْعَالُ pattern | Plural     | Meaning         |
|--------|-------------------|------------|-----------------|
| نَشَرَ | مِنْشَارٌ         | مَنَاشِيرُ | saw             |
| نَطَدَ | مِنْطَادٌ         | مَنَاطِيدُ | hot-air balloon |
| نَظَرَ | مِنْظَارٌ         | مَنَاظِيرُ | binoculars      |
| نَفَخَ | مِنْفَاخٌ         | مَنَافِيخُ | bellows         |
| نَقَرَ | مِنْقَارٌ         | مَنَاقِيرُ | pick-ax         |
| هَمَزَ | مِهْمَازٌ         | مَهَامِيزُ | spur            |
| وَزَنَ | مِيزَانٌ          | مَوَازِينُ | scales          |

مَفَاعِلُ / مَفْعَلُ pattern

| Verb   | مَفْعَلُ pattern | Plural    | Meaning         |
|--------|------------------|-----------|-----------------|
| بَرَدَ | مِبْرَدٌ         | مَبَارِدُ | file            |
| بَضَعَ | مِبْضَعٌ         | مَبَاضِعُ | scalpel         |
| ثَقَبَ | مِثْقَبٌ         | مِثَاقِبُ | drill           |
| جَهَرَ | مِجْهَرٌ         | مِجَاهِرُ | microscope      |
| خَرَزَ | مِخْرَزٌ         | مِخَارِزُ | punch           |
| سَبَرَ | مِسْبَرٌ         | مَسَابِرُ | explorer        |
| شَرَطَ | مِشْرَطٌ         | مِشَارِطُ | scalpel         |
| عَجَنَ | مِعْجَنٌ         | مِعَاجِنُ | kneading trough |
| غَزَلَ | مِغْزَلٌ         | مِغَازِلُ | spindle         |
| قَادَ  | مِقْوَدٌ         | مِقَاوِدُ | steering wheel  |
| قَرَضَ | مِقْرَضٌ         | مِقَارِضُ | scissors        |

مَفَاعِلُ / مَفْعَلَةٌ pattern

| Verb    | مَفْعَلَةٌ pattern | Plural    | Meaning         |
|---------|--------------------|-----------|-----------------|
| حَفِظَ  | حِفْظَةٌ           | مَحَافِظُ | briefcase       |
| خَرَطَ  | خِرْطَةٌ           | مَخَارِطُ | lathe           |
| رَوَّحَ | مِرْوَحَةٌ         | مَرَاوِخُ | fan             |
| سَرَجَ  | مِسْرَجَةٌ         | مَسَارِجُ | oil lamp        |
| سَطَرَ  | مِسْطَرَةٌ         | مَسَاطِرُ | ruler           |
| صَادَ   | مِصِيدَةٌ          | مِصَائِدُ | trap            |
| طَوَى   | مِطْوَاةٌ          | مِطَاطٍ   | knife           |
| عَجَنَ  | مِعْجَنَةٌ         | مِعَاجِنُ | kneading trough |
| قَلَى   | مِقْلَاةٌ          | مِقَالٍ   | frying pan      |
| كَحَلَ  | مِكَحَلَةٌ         | مِكَاحِلُ | kohl pouch      |
| كَنَسَ  | مِكَنَسَةٌ         | مِكَانِسُ | broom           |
| نَشَفَ  | مِنْشَفَةٌ         | مِنَاشِفُ | towel           |
| نَفَضَ  | مِنْفَضَةٌ         | مِنَافِضُ | ash tray        |
| كَوَى   | مِكَوَاةٌ          | مِكَاوٍ   | clothes iron    |

Note that instrument nouns derived from defective verbs in the preceding list assume a different plural form in that they end with a *tanwiin*, as in مِكَوَاةٌ (مِكَاوٍ) “a clothes iron.”

Plurals of instrument nouns derived from doubled verbs assume the form of regular feminine plural nouns, as in the following examples:

| Verb  | Instrument noun | Plural      | Meaning      |
|-------|-----------------|-------------|--------------|
| قَصَّ | مِقْصَصٌ        | مِقْصَصَاتُ | scissors     |
| سَلَّ | مِسْلَةٌ        | مِسْلَاتُ   | large needle |
| شَدَّ | مِشْدٌ          | مِشْدَاتُ   | fastener     |

In recent years, the Arabic language academies (in Amman, Baghdad, Cairo and Damascus) have sanctioned words derived according to the *فَعَالٌ* pattern, the more commonly used feminine pattern *فَعَالَةٌ* and their plural forms according to *فَعَالَاتٌ* as means of deriving instrument nouns. Examples in these patterns are provided below:

| <i>Verb</i> | <i>فَعَالٌ pattern</i> | <i>Plural</i> | <i>Meaning</i> |
|-------------|------------------------|---------------|----------------|
| خَرَطَ      | خَرَّاطٌ               | خَرَّاطَاتٌ   | turner         |
| خَلَطَ      | خَلَّاطٌ               | خَلَّاطَاتٌ   | mixer          |
| قَلَبَ      | قَلَّابٌ               | قَلَّابَاتٌ   | tipcart        |

#### *فَعَالَةٌ pattern*

| <i>Verb</i> | <i>فَعَالَةٌ pattern</i> | <i>Plural</i> | <i>Meaning</i>   |
|-------------|--------------------------|---------------|------------------|
| ثَلَجَ      | ثَلَّاجَةٌ               | ثَلَّاجَاتٌ   | refrigerator     |
| خَرَطَ      | خَرَّاطَةٌ               | خَرَّاطَاتٌ   | lather, turner   |
| خَرَمَ      | خَرَّامَةٌ               | خَرَّامَاتٌ   | punch            |
| خَلَطَ      | خَلَّاطَةٌ               | خَلَّاطَاتٌ   | mixer            |
| سَارَ       | سَيَّارَةٌ               | سَيَّارَاتٌ   | car              |
| شَوَى       | شَوَّايَةٌ               | شَوَّايَاتٌ   | grill            |
| طَارَ       | طَيَّارَةٌ               | طَيَّارَاتٌ   | airplane         |
| كَسَرَ      | كَسَّارَةٌ               | كَسَّارَاتٌ   | grinder, cracker |
| نَشَفَ      | نَشَّافَةٌ               | نَشَّافَاتٌ   | blotter          |

We should note that while *طَيَّارَةٌ* “airplane” is derived according to this pattern and is commonly used in daily speech, the form *طَائِرَةٌ* has been sanctioned as a loftier lexical item used in more formal situations, as in formal writing. On the other hand, common usage has popularized the use of *مُنْخَلٌ* “a sieve,” instead of the expected *مِنْخَلٌ*.

In addition, common usage has created doublets in the language. Examples include *خَلَّاطٌ* and *خَلَّاطَةٌ* “a mixer,” *خَرَّاطٌ* and *خَرَّاطَةٌ* “a turner,” *مِقْرَضٌ* and *مِقْرَضَةٌ* “scissors,” and *مِسْبَرٌ* and *مِسْبَرَةٌ* “explorer.”

## 28.6 THE FIVE NOUNS AND THEIR PLURALS

### الْأَسْمَاءُ الْخَمْسَةُ

The following five singular nouns, known by the Arabic name *الْأَسْمَاءُ الْخَمْسَةُ* “the five nouns,” are marked by a *waaw* in the nominative case, an *’alif* in the accusative, and a *yaa’* in the genitive. Some grammarians include a sixth noun which is, in essence, rarely used; therefore, we will restrict the discussion here to the following five only.

| <i>Nominative</i> | <i>Accusative</i> | <i>Genitive</i> | <i>Meaning</i> |
|-------------------|-------------------|-----------------|----------------|
| أَبُو             | أَبَا             | أَبِي           | father         |
| أَخُو             | أَخَا             | أَخِي           | brother        |
| حَمُو             | حَمَا             | حَمِي           | father-in-law  |
| فُو               | فَا               | فِي             | mouth          |
| ذُو               | ذَا               | ذِي             | owner of       |

The long vowels for the three different cases are assumed only under two conditions:

1. When these nouns are in the *IDhaafa*-construct, as in the examples below:

|                                 |                                         |
|---------------------------------|-----------------------------------------|
| وَصَلَ أَبُو الطَّالِبِ أَمْسٍ. | The student's father arrived yesterday. |
| شَاهَدْنَا أَخَا الْعَرِيسِ.    | We saw the bridegroom's brother.        |
| هَلْ تَكَلَّمَ مَعَ حَمِيكَ؟    | Did he speak to your (F) father-in-law? |

2. When they have a suffix pronoun attached to them, which is, in fact, a form of *IDhaafa*, as in the following examples:

|                                  |                                   |
|----------------------------------|-----------------------------------|
| يَا مَرْيَمُ، أَيْنَ أَبُوكِ؟    | Maryam, where is your father?     |
| هَلِ السَّيَّارَةُ مَعَ أَخِيكَ؟ | Is the car with your (M) brother? |

Two things should be mentioned about these five nouns. First, there exist in the language four “counter-nouns” to the five nouns above. There is no



counterpart to ذُو “owner of.” Instead of the long vowels, these counter nouns end with *Dhamma* in the nominative case, with a *fat-Ha* in the accusative and with a *kasra* in the genitive when the definite article *ألـ* is prefixed to them. Thus, for example, for *الْأَبُ* “the father,” *الْأَبُ* and *الْأَبُ* are realized. When these nouns are indefinite, the case markers are duplicated, thus resulting in a *tanwiin* written on a dummy *’alif* in the accusative only, as in the table below:

| Nominative | Accusative | Genitive | Meaning |
|------------|------------|----------|---------|
| أَبٌ       | أَبًا      | أَبٍ     | father  |
| أَخٌ       | أَخًا      | أَخٍ     | brother |
| حَمٌ       | حَمًا      | حَمٍ     | in-law  |
| فَمٌ       | فَمًا      | فَمٍ     | mouth   |

Second, *فَمٌ* “mouth” is obsolete and is rarely used except in frozen phrases. *فَمٌ* is more frequently used instead. *حَمٌ* “father-in-law” is seen only in highly literary styles. The following sentences illustrate how these nouns are used:

- سَافَرَ الْأَبُ قَبْلَ سَاعَةٍ.      The father left an hour ago.  
 هَلْ سَتَقَابِلُ الْأَخَ؟      Will you meet the brother?  
 الْأَلَمُ فِي الْفَمِ وَلَيْسَ فِي الرَّأْسِ.      The pain is in the mouth, not in the head.

The plurals of these five nouns are irregular, as shown below:

- أَبٌ (آبَاءٌ)      fathers  
 أَخٌ (إِخْوَةٌ)، (إِخْوَانٌ)      brothers  
 حَمٌ (أَحْمَاءٌ)      in-laws  
 فَمٌ (أَفْوَاهٌ)      mouths  
 ذُو (ذَوُو)      owners of

The plural of *فَمٌ* “mouth” is *أَفْوَاهٌ* “mouths,” a noun that is not commonly used. *أَفْوَاهٌ* enjoys more currency and is used in frozen structures as in the following:

خُذُوا الْحِكْمَةَ مِنْ أَفْوَاهِ الْمَجَانِينِ!

Seek wisdom from the mouths of fools.

Additionally, ذو “owner of, holder of” has a feminine counterpart, namely ذات, as in the example below:

تِلْكَ الْمَرْأَةُ ذَاتُ الشَّعْرِ الْأَسْوَدِ تَعْمَلُ طَبِيبَةً.

That woman with black hair works as a physician.

Finally, ذات has the plural ذَوَات, as in phrases such as النِّسَاءُ ذَوَاتُ الْمَالِ الْكَثِيرِ “women of abundant means, who have lots of money.” ذَوَات also connotes those who are well-placed in society, as in أَبْنَاءُ الذَّوَاتِ “children of the upper crust [in society].”

## 28.7 UNIT NOUN PLURALS اِسْمُ الْوَحْدَةِ وَجَمْعُهُ

A reference to one instance of collective or mass nouns can be expressed by making the collective noun into a feminine singular by suffixing a *taa' marbuu* Ta, the feminine marker. For example, we obtain خَشْبَةٌ “one piece of wood” from the mass noun خَشَبٌ “wood,” and وَرَقَةٌ “one piece of paper” from وَرَقٌ “paper.”

Unit nouns can be made plural to indicate a number of distinct individuals of collective nouns. This is accomplished by the addition of the regular feminine plural marker -اَت, as in, for example:

سَبْعُ دَجَاجَاتٍ seven chickens

عَشْرُ وَرَقَاتٍ ten sheets of paper

Often a noun expressing a “unit” or “measure” is used with instances of collective nouns. For example, لَحْمَةٌ “a piece of meat” is more appropriately expressed by the use of قِطْعَةٌ مِنْ “a piece of,” as in قِطْعَةٌ مِنَ اللَّحْمِ “a piece of meat.” Other words are used to express the unit noun, as in the following:

حَبَّةٌ a piece of grain, seed, as in حَبَّةُ قَمْحٍ or حَبَّةٌ مِنَ الْقَمْحِ a grain of wheat

حَفْنَةٌ a handful, a scoop, as in حَفْنَةُ تُرَابٍ or حَفْنَةٌ مِنَ التُّرَابِ a scoop of dirt / earth

ذَرَّةٌ a tiny amount, as in ذَرَّةُ شَكٍّ or ذَرَّةٌ مِنَ الشَّكِّ an iota of doubt

كِسْرَةٌ a piece, as in كِسْرَةُ خُبْزٍ or كِسْرَةٌ مِنَ الْخُبْزِ a morsel of bread

Other measure nouns such as فُنْجَانٌ “a cup of,” كَأْسٌ “a glass of,” or مِلْعَقَةٌ “a spoon of” are often used with mass or collective nouns, as in the following:

فُنْجَانٌ مِنَ الْقَهْوَةِ or فُنْجَانُ قَهْوَةٍ a cup of coffee

كَأْسٌ مِنَ الْمَاءِ or كَأْسُ مَاءٍ a glass of water

مِلْعَقَةٌ مِنَ الدَّوَاءِ or مِلْعَقَةُ دَوَاءٍ a spoonful of medicine

## 28.8 PLURAL NOUNS OF SINGLE OCCURRENCE

### اسْمُ الْمَرَّةِ وَجَمْعُهُ

This noun form expresses a single occurrence of a generic action. It is often formed by the addition of the feminine marker such as a *taa' marbuuTa* to the *maSdar*, the verbal noun. To form this single-occurrence noun, the verbal noun of فَعَلَ verbs (Form I) is constructed according to the فَعْل pattern. Thus, the *maSdar* from the verb أَكَلَ “to eat” is أَكْلٌ “eating, act of eating,” and one instance of eating is أَكَلَةٌ. From the verb ضَرَبَ “to hit” we obtain the *maSdar* ضَرْبٌ “act of hitting, hitting.” The noun of a single occurrence is ضَرْبَةٌ “one hit.”

Hollow verbs form this single occurrence noun in the same manner. From قَامَ / يَقُومُ “to stand up, to rise” we obtain قَوْمَةٌ “uprising,” and from صَاحَ / يَصِيحُ “to shout” we obtain صَيْحَةٌ “one shout, one crying out.”

Single-occurrence nouns are formed from defective verbs in the same manner. From غَزَا / يَغْزُو “to invade, to raid,” for example, we obtain غَزْوَةٌ “one invasion, one raid” and from رَمَى / يَرْمِي “to throw” we obtain رَمْيَةٌ “one throw.”

Nouns of a single occurrence can be formed in the dual and/or plural, as in the following examples:

| <i>Singular</i> | <i>Dual</i> | <i>Plural</i> | <i>Meaning</i> |
|-----------------|-------------|---------------|----------------|
| ضَرْبَةٌ        | ضَرْبَتَانِ | ضَرْبَاتٌ     | hit            |
| صَيْحَةٌ        | صَيْحَتَانِ | صَيْحَاتٌ     | cry            |
| غَزْوَةٌ        | غَزَوَتَانِ | غَزَوَاتٌ     | raid           |

*MaSdars* of فَعَّلَ (Form II) through اِسْتَفْعَلَ (Form X) verbs are used to form this type of noun in a similar fashion. While some nouns of single occurrence can be formed according to these rules, it should be emphasized that not many of them are actually used in the singular. Their plurals, however, are common. Examine the following:

| <i>Verb form</i> | <i>Verbal noun</i> | <i>Noun of occurrence</i> | <i>Plural form</i> | <i>Meaning</i> |
|------------------|--------------------|---------------------------|--------------------|----------------|
| عَلَّمَ          | تَعْلِيمٌ          | تَعْلِيمَةٌ               | تَعْلِيَمَاتٌ      | instructions   |
| سَاعَدَ          | مُسَاعَدَةٌ        | مُسَاعَدَةٌ               | مُسَاعَدَاتٌ       | aids           |
| أَرْسَلَ         | إِرْسَالٌ          | إِرْسَالَةٌ               | إِرْسَالَاتٌ       | dispatches     |
| تَقَلَّبَ        | تَقَلُّبٌ          | تَقَلُّبَةٌ               | تَقَلُّبَاتٌ       | changes        |
| تَنَاوَلَ        | تَنَاوُلٌ          | تَنَاوُلَةٌ               | تَنَاوُلَاتٌ       | dealings       |
| اِنْدَهَشَ       | اِنْدِهَاشٌ        | اِنْدِهَاشَةٌ             | اِنْدِهَاشَاتٌ     | surprises      |
| اِلْتَفَتَ       | اِلْتِفَاتٌ        | اِلْتِفَاتَةٌ             | اِلْتِفَاتَاتٌ     | side looks     |
| اِسْتَنْشَقَ     | اِسْتِنْشَاقٌ      | اِسْتِنْشَاقَةٌ           | اِسْتِنْشَاقَاتٌ   | breathings     |
| تَرْجَمَ         | تَرْجَمَةٌ         | تَرْجَمَةٌ                | تَرْجَمَاتٌ        | translations   |

Note that if the *maSdar* ends with a *taa' marbuuTa*, the word مَرَّةً “one time, one occurrence” or مَرَّةً وَاحِدَةً “one occurrence” is used. Thus, instead of using the *maSdar*, such verbs are used with the word مَرَّةً, as in the following:

عَلَّمَهُ الدَّرْسَ مَرَّةً وَاحِدَةً. He taught him the lesson once.

## 28.9 PROFESSION NOUN PLURALS إِسْمُ الْمِهْنَةِ وَجَمْعُهُ

Nouns that indicate performers of a trade or a profession are usually formed from tri-consonantal verbs according to the *فَعَالٌ* pattern. Thus, from *طَبَخَ* “to cook” we obtain *طَبَّاخٌ* “a cook,” and from *صَبَغَ* “to paint, to dye” we obtain *صَبَّاحٌ* “painter, dyer,” etc. Additionally, profession nouns are derived from regular nouns. From the noun *سَمَكٌ* “fish” we obtain *سَاسِكٌ* “fisherman,” i.e. the person connected to fish, be he the seller or catcher of fish. The following are some common nouns of profession derived from nouns:

*حَدَّادٌ* blacksmith, from *حَدِيدٌ* iron

*عَاطِرٌ* perfume maker, from *عَطَّرَ* perfume

*لَحَّامٌ* butcher, meat seller, from *لَحْمٌ* meat

The following are common nouns of profession derived from verbs:

*خَبَّازٌ* bread maker, from *خَبَزَ* to make bread, or to sell it

*رَسَّامٌ* drawer, draftsman from *رَسَمَ* to draw, draft

The plural of such nouns is regular by the suffixing of *-uuna* وَنَ in the nominative, and *-iina* يَنَ in the accusative and genitive. These and other nouns denoting profession or trade are commonly used in Arab family names, parallel to the English family names Painter, Cooper, Thatcher, and so on. Below are a few sentences that illustrate how profession nouns are used in the plural:

يَصْنَعُ الْعَاطِرُونَ الْعُطُورَ مِنَ الزُّهُورِ.

Perfume makers make perfumes from flowers.

الْبَلَادُ بِحَاجَةٍ إِلَى خَبَّازِينَ وَلَحَّامِينَ.

The country is in need of bakers and butchers.

We should also add that other forms of profession nouns exist in the language beyond the preceding patterns. There are, for example, nouns derived according to *إِسْمُ الْفَاعِلِ*, the active participle, as in *مُصَوِّرٌ* “photographer,” and the like.

## 28.10 NOUNS OF INTENSITY AND THEIR PLURALS

### اسْمُ الْمُبَالِغَةِ

We mentioned in a previous section that active participles derived from tri-consonantal verbs according to the فاعِل pattern are used primarily as nouns and secondarily as adjectives. Some of these active participles generate, according to the فَعَال pattern, nouns indicating intensity. Thus from كاذِبٌ “a liar,” which is derived from يَكْذِبُ / كَذَبَ “to tell lies,” we obtain كَذَّابٌ “habitual liar, one who is known for his [repeated] lies,” and from نَاطِمٌ “a lyric writer,” we obtain نَظَّامٌ “a prolific lyric writer.”

The pattern فَعُول also conveys intensity or excess, as in أَكُولٌ “a gluttonous eater,” or كَذُوبٌ “a habitual liar.” Furthermore, nouns derived according to the مِفْعَال pattern also convey this sense of a person performing actions in heightened degrees. Thus we realize مِقْدَامٌ “a man with a high level of courage,” مِفْضَالٌ “a man who performs generous deeds,” مِرْوَاجٌ “one who marries frequently,” and so on.

Forms that indicate intensity may end with a *taa' marbuuTa*. Thus, from عَلِمَ “to know,” we derive عَلَامَةٌ “a savant, a learned person” (derived from عَلِمَ “to know”), we derive عَلَامَةٌ “a very learned person.” Other nouns in this pattern include رَحَالَةٌ “an avid traveler,” نَسَابَةٌ “a famous genealogist,” فَهَامَةٌ “extremely capable of understanding,” etc. Despite the fact that these nouns end with a *taa' marbuuTa*, they are masculine in their syntactic behavior. The plurals of such nouns are made regular by suffixing -uuna, as in the following:

إِبْنُ بَطُوطَةَ رَحَالَةٍ عَرَبِيٍّ مَشْهُورٌ.

Ibn Batūta is a famous Arab traveler.

قَرَأْنَا عَنْ رَحَالِينَ عَرَبٍ مَشْهُورِينَ.

We read about famous Arab travelers.

## 28.11 PLURAL NOUNS AND ADJECTIVES

### أَسْمَاءُ الْجَمْعِ وَالصِّفَاتِ

It was mentioned earlier that adjectives in Arabic assume the same form as the nouns they modify in four aspects: (1) gender, (2) number, (3) case, and (4) determination (definite/indefinite). Thus, the adjective modifying a regular

definite plural noun in the nominative case must also be nominative and definite, as in the following examples:

وَصَلَ الْمُدَرِّسُونَ الْمَشْهُورُونَ.

The famous professors (M, Pl) arrived.

قَابَلَ الْمُدِيرُ الْمُدَرِّسِينَ الْمَشْهُورِينَ.

The principal met with the famous teachers.

Certain adjectives do not assume the regular plural marker *وَنَ* in the nominative or *يْنَ* in the accusative and genitive when used with masculine plural human nouns. Examine the following list of adjectives in the singular and plural:

| <i>Plural</i>       | <i>Singular</i> | <i>Meaning</i>  |
|---------------------|-----------------|-----------------|
| كِبَارٌ             | كَبِيرٌ         | big, important  |
| صِغَارٌ             | صَغِيرٌ         | young, small    |
| عِظَامٌ / عَظْمَاءُ | عَظِيمٌ         | great           |
| جُدَدٌ              | جَدِيدٌ         | new             |
| طَوَالٌ             | طَوِيلٌ         | tall            |
| قِصَارٌ             | قَصِيرٌ         | short           |
| أَفْوِيَاءُ         | قَوِيٌّ         | powerful        |
| أَذْكِيَاءُ         | ذَكِيٌّ         | intelligent     |
| أَوْفِيَاءُ         | وَفِيٌّ         | faithful, loyal |
| أَعَزَّاءُ          | عَزِيزٌ         | dear            |

To illustrate how they modify regular plural nouns, examine the following sentences:

حَضَرَ الْمُعَلِّمُونَ الْجُدُدُ. The new teachers arrived.

سَوْفَ نُشَاهِدُ الْمُسَافِرِينَ الصِّغَارَ. We shall see the young passengers.

حَضَرَ الْمُوظَّفُونَ الْكِبَارُ. The top-ranking employees arrived.

نَتَكَلَّمُ عَنِ الْكُتَّابِ الْعِظَامِ. We talk about the famous writers.

The above adjectives, however, assume the regular feminine ending when used with regular feminine plural human nouns, as in the following:

|                                               |                                           |
|-----------------------------------------------|-------------------------------------------|
| حَضَرَتِ الْمُعَلِّمَاتُ الْجَدِيدَاتُ.       | The new teachers (F, Pl) arrived.         |
| سَوْفَ نُشَاهِدُ الْبَنَاتِ الصَّغِيرَاتِ.    | We shall see the young girls.             |
| نَتَكَلَّمُ عَنِ الْكَاتِبَاتِ الْعَظِيمَاتِ. | We talk about the famous writers (F, Pl). |

Adjectives for non-human plural nouns must be in the feminine singular, as in the examples below:

|                                       |                              |
|---------------------------------------|------------------------------|
| حَضَرَتِ السَّيَّارَاتُ الْجَدِيدَةُ. | The new cars arrived.        |
| قَرَأَ الْكُتُبَ الْجَدِيدَةَ.        | He read the new books.       |
| زَارُوا الْمُدُنَ الْكَبِيرَةَ.       | They visited the big cities. |

One encounters examples where plural (instead of singular) adjectives are used with non-human nouns, such as:

|                                                     |                                              |
|-----------------------------------------------------|----------------------------------------------|
| أَقَامُوا فِي هَذِهِ الْبِلَادِ سَنَوَاتٍ طَوَالاً. | They resided in this country for many years. |
|-----------------------------------------------------|----------------------------------------------|

*Nisba* adjectives modifying regular masculine or feminine human nouns show agreement with such nouns. For example, the *nisba* adjective derived from أمريكا is أمريكيّ. This adjective has regular endings in the plural, as in the examples below:

|                                              |                                 |
|----------------------------------------------|---------------------------------|
| حَضَرَ الْمُدَرِّسُونَ الْأَمْرِيكِيُّونَ.   | The American teachers (M) came. |
| حَضَرَتِ الْمُدَرِّسَاتُ الْأَمْرِيكِيَّاتُ. | The American teachers (F) came. |

If this same adjective modifies a non-human plural noun, however, the adjective form must be in the feminine singular, as in the following example:

|                                            |                            |
|--------------------------------------------|----------------------------|
| حَضَرَتِ السَّيَّارَاتُ الْأَمْرِيكِيَّةُ. | The American cars arrived. |
|--------------------------------------------|----------------------------|



However, the *nisba* adjectives from عَرَبٌ “Arabs,” يَهُودٌ “Jews,” and أَجَانِبٌ “foreigners,” are عَرَبِيٌّ “Arab,” يَهُودِيٌّ “Jewish,” and أَجْنَبِيٌّ “foreigner,” as illustrated in the following sentences, first in the singular and then in the plural:

|                                                             |                                          |
|-------------------------------------------------------------|------------------------------------------|
| سَافَرَ الْمُدَرِّسُ الْعَرَبِيُّ.                          | The Arab teacher left.                   |
| شَاهَدْنَا الْمُدِيرَ الْأَجْنَبِيَّ.                       | We saw the foreign director.             |
| دَرَّسَ الْأُسْتَاذُ الْيَهُودِيُّ الْكِتَابَ الْمُقَدَّسَ. | The Jewish teacher taught the Holy Book. |
| سَافَرَ الْمُدَرِّسُونَ الْعَرَبَ.                          | The Arab teachers left.                  |
| شَاهَدْنَا الْمُدَرِّاءَ الْأَجَانِبَ.                      | We saw the foreign directors.            |
| شَارَكَ الرَّجَالُ الْيَهُودُ فِي الْحَرْبِ.                | Jewish men participated in the war.      |

These singular adjectives can also function as nouns, as in the following sentences:

|                                              |                                       |
|----------------------------------------------|---------------------------------------|
| يُوَاجِهُ الْعَرَبِيُّ مَشَاكِلَ كَثِيرَةً.  | The Arab faces many problems.         |
| يُقِيمُ أَجْنَبِيٌّ فِي هَذِهِ الْبَنَاءَةِ. | A foreigner resides in this building. |
| يَدْرُسُ الْيَهُودِيُّ الْعَرَبِيَّةَ.       | The Jewish man is studying Arabic.    |

As nouns or adjectives, they do not take the masculine regular plural suffix وَنَ -*uuna*, as shown in the following sentences:

|                                                       |                                      |
|-------------------------------------------------------|--------------------------------------|
| يُقِيمُ الْعَرَبُ فِي الْبِلَادِ الْعَرَبِيَّةِ.      | Arabs reside in the Arab countries.  |
| يُقِيمُ أَجَانِبٌ كَثِيرُونَ فِي هَذِهِ الْمَدِينَةِ. | Many foreigners reside in this city. |
| يَسْكُنُ الْيَهُودُ فِي هَذِهِ الْبِلَادِ.            | Jews live in these countries.        |

## 28.12 COLLECTIVE/MASS NOUNS اِسْمُ الْجِنْسِ / النَّوع

Nouns representing entities that form a class of their own, such as chickens, oranges, or a mass such as bread or wood, are a class of nouns called اِسْمُ الْجِنْسِ or اِسْمُ النَّوع in Arabic. Here is a list illustrating this noun group:

خَشَبٌ wood

لَحْمٌ meat

خُبْزٌ bread

دَجَاجٌ chickens

بُرْتُقَالٌ oranges

وَرَقٌ paper

Such nouns are always masculine and singular in their syntactic behavior, as illustrated in the following examples:

الْخَشَبُ مُسْتَعْمَلٌ فِي الْبِنَاءِ. Wood is used in construction.

أُحِبُّ الدَّجَاجَ الْمَشْوِيَّ. I like grilled chicken.

الْبُرْتُقَالُ مُفِيدٌ لِلصِّحَّةِ. Oranges are beneficial to health.

Also some of these nouns relate to unit nouns (see above). From بُرْتُقَالٌ “oranges” we obtain بُرْتُقَالَةٌ “one orange,” and from وَرَقٌ “paper” we have وَرَقَةٌ “a sheet of paper.”

## CHAPTER 29

# Indeclinable nouns/diptotes

## المَمْنُوعُ مِنَ الصَّرْفِ

Nouns exhibit different endings according to their function in sentences. The majority of nouns have three cases (see Chapter 2 on nouns). Singular definite common nouns take three case endings: a *Dhamma* in the nominative case, a *fat-Ha* in the accusative, and a *kasra* in the genitive. The case marker is doubled in indefinite singular nouns in the orthography; in pronunciation such nouns are pronounced with an *-n* sound, called a *tanwiin* in Arabic terminology.

Dual nouns exhibit two endings for these three cases: the nominative is marked by *ان* and the accusative and genitive by *ين*. Similarly, regular masculine plural nouns exhibit two endings for the three cases: *ون* in the nominative, and *ين* in the accusative and genitive. Regular feminine plural nouns exhibit two endings: *ات* in the nominative and *ات* in the accusative and genitive.

Some nouns and adjectives are marked at their end with only one *Dhamma* in the orthography in the nominative case. In the accusative and genitive, they end with only one *fat-Ha*. A *tanwiin*, in other words, is not applied in the pronunciation of such words, nor is it applied in their writing. Such nouns are said to be *indeclinable nouns* or *diptotes*. Arab grammarians use *المَمْنُوعُ مِنَ الصَّرْفِ* for such nouns and adjectives. These nouns include most commonly the following, among others: (1) plural nouns of a certain pattern as presented below, (2) proper compound nouns, (3) comparative adjectives and color adjectives, both masculine and feminine, and (4) proper nouns of foreign origin as well as indigenous ones. The following examples illustrate the three cases of *مَدَارِسُ* “schools” in the indefinite:

فِي الْمَدِينَةِ مَدَارِسُ كَثِيرَةٌ. There are many schools in the city.

زُرْنَا مَدَارِسَ كَثِيرَةً. We visited many schools.

دَرَسُوا فِي مَدَارِسَ كَثِيرَةٍ. They studied in many schools.

Indeclinable nouns or adjectives exhibit a regular form when they are definite, however. Recall that nouns can be made definite either by:

1. prefixing the definite article **الـ**;
2. attaching a possessive suffix; or
3. using them in an *IDhaafa*-construct.

Examine the following sentences in which **مَدَارِسُ** is definite:

- الْمَدَارِسُ فِي هَذِهِ الْمَدِينَةِ كَثِيرَةٌ.** Schools in this city are numerous.  
**شَاهَدْنَا الْمَدَارِسَ الْكَثِيرَةَ.** We saw the numerous schools.  
**دَرَسُوا فِي الْمَدَارِسِ الْكَثِيرَةِ.** They studied in the numerous schools.  
**دَرَسُوا فِي مَدَارِسِ الْحُكُومَةِ.** They studied in the public schools.

Indeclinable nouns of the following patterns were listed in Chapter 28. We cite just a few examples in each category to refresh the reader's memory:

## 29.1 INDECLINABLE PLURAL NOUNS

**فُعَلَاءُ**

**رُؤَسَاءُ** chiefs, presidents, **حُلَفَاءُ** allies, supporters, **زُمَلَاءُ** colleagues, companions, **وُزَرَاءُ** cabinet members, **عُلَمَاءُ** learned men

**أَفْعَلَاءُ**

**أَصْدِقَاءُ** friends, **أَقْرَبَاءُ** relatives

**فَوَاعِلُ**

**شَوَارِعُ** streets, **فَوَاكِهُ** fruits, **عَوَامِلُ** factors, reasons

**فَوَاعِيلُ**

**قَوَارِيرُ** bottles, **جَوَارِيرُ** drawers in an office cabinet

مَفَاعِيلُ

مَفَاتِيحُ keys, مَصَابِيحُ lamps, مَنَادِيلُ handkerchiefs, مَفَاهِيمُ viewpoints, concepts

فَعَائِلُ

جَرَائِدُ newspapers, رَسَائِلُ letters, messages, فَوَائِدُ benefits, قَصَائِدُ poems, وَسَائِلُ methods, ways, means, نَتَائِجُ results

فَعَالِلُ

حَنَاجِرُ throats, سَلَامُ ladders, قَنَاطِرُ bridges, arches

فَعَالِيلُ

صَنَادِيقُ boxes, قَنَادِيلُ lanterns

أَفَاعِيلُ

أَحَاسِيسُ feelings, أَسَاطِيرُ myths, أَقَاوِيلُ [unsubstantiated] sayings

## 29.2 INDECLINABLE ADJECTIVES

1. The comparative adjective forms of the pattern أَفْعَلُ, as in أَكْبَرُ “bigger,” أَجْمَلُ “more beautiful,” etc. In addition, many basic color terms in Arabic are according to this pattern, as in أَحْمَرُ “red,” أَزْرَقُ “blue,” and so on. Such adjectives do not take a *tanwiin* in pronunciation, nor do they take two *Dhammas* in orthography.
2. The feminine form of the أَفْعَلُ pattern is obtained according to the فَعْلَاءُ pattern. These adjectives generally apply to producing feminine color terms and feminine adjectives that are often used in names of women. As examples of feminine color terms we cite حَمْرَاءُ “red,” زَرْقَاءُ “blue,” etc. Regular adjectives or names of women include: حَسَنَاءُ “a pretty young woman,” عَلِيَاءُ “a lofty woman,” شَبَّاءُ “a sublime woman,” etc.

3. Feminine adjectives of the فُعْلَى pattern, as in كُبْرَى “bigger/older (F),” صُغْرَى “younger,” عُظْمَى “greater,” and وَسْطَى “more in the middle.” These adjectives are invariable as they do not take case endings.
4. Plurals of some adjectives and/or nouns derived from adjectives according to the أَفَاعِلُ pattern, as in the following: أَعْظَمُ “most notable,” derived from عَظِيمٌ “great,” أَكْبَرُ “most dignified,” derived from كَبِيرٌ “big, important,” أَقْرَبُ “close ones, i.e. relatives,” derived from قَرِيبٌ “near [one], relative,” and أَجَانِبُ “foreigners,” derived from أَجْنَبِيٌّ “a foreigner.”

### 29.3 INDECLINABLE PROPER NOUNS

Proper nouns shared with other Semitic languages such as إِبْرَاهِيم “Abraham,” دَاوُد “David,” إِسْحَاق “Isaac,” and سُلَيْمَان “Solomon,” are indeclinable, as well as proper nouns ending with -ان, such as عَثْمَان / عَدْنَان and عَمَّان “capital of Jordan.” In addition, the following proper nouns are treated like other indeclinable nouns: عُمَر “a man’s name,” سَعَاد “a woman’s name,” مِصْر “Egypt.”

### 29.4 INDECLINABLE COMPOUND PROPER NOUNS

Compound proper nouns such as حَضْرَمَوْت “region in South Yemen,” بَيْتَ لَحْم “Bethlehem, Palestine,” بَعْلَبَك “The Roman city of Baalbek, Lebanon.”

## CHAPTER 30

# Numbers العَدَد

The grammar of numbers in Arabic is believed by some to be daunting. Many speakers of Arabic educated in the language commit errors in using the forms of numbers, both in speaking and in writing. Still, knowledge of some basic rules of the grammar of numbers is essential to learners of Arabic. In the following sections, we will introduce rules that will gradually guide the learner through these seemingly complex aspects of the language. The focus of the discussion here will be cardinal numbers—those numbers that are used to count objects or entities as in, for example, “three books” or “five women.” Ordinal numbers, i.e. numbers that indicate the order of objects or entities, such as “the fourth house,” will also be addressed in this chapter.

### 30.1 “ONE” وَاحِد AND “TWO” اِثْنَان

The numbers “one” and “two” behave as adjectives in Arabic. In other words, وَاحِد “one” and اِثْنَان “two” must follow counted nouns in sentences and agree with them in gender and case. The number is referred to as عَدْدُ “number,” and the counted noun is اِسْمٌ مَعْدُودٌ “counted noun.” Examine the examples related to وَاحِد below:

- |                                           |                                      |
|-------------------------------------------|--------------------------------------|
| وَصَلَ طَالِبٌ وَاحِدٌ.                   | One student (M) arrived.             |
| وَصَلَتْ طَالِبَةٌ وَاحِدَةٌ.             | One student (F) arrived.             |
| شَاهَدَ الْأُسْتَاذُ طَالِبًا وَاحِدًا.   | The teacher saw one student (M).     |
| رَجَعَ أَحْمَدُ مَعَ طَالِبَةٍ وَاحِدَةٍ. | Ahmad returned with one student (F). |

Note that in the first sentence وَاحِدٌ agrees with the preceding noun in gender (masculine) and also in case (nominative). Similarly, in the second sentence, وَاحِدَةٌ agrees with the feminine noun preceding it in both gender (feminine) and case (nominative).

In the third sentence, the noun **طالِباً** is masculine and accusative due to its function as object of the verb **شَاهَدَ**. This explains why **وَاحِداً** is also both masculine and accusative. On the other hand, the feminine noun **طالِبَةٍ** in the fourth sentence is preceded by the preposition **مَعَ**, which explains why it is in the genitive. Therefore, the number **وَاحِد** in this sentence must be both feminine and in the genitive case.

The behavior of **اِثْنَانِ** (M) and **اِثْنَتَانِ** (F) exactly mirrors the behavior of **وَاحِد** in Arabic grammar, as explained above. **اِثْنَانِ** (M) becomes **اِثْنَيْنِ** in the accusative or genitive; and **اِثْنَتَانِ** (F) becomes **اِثْنَتَيْنِ** in the accusative or genitive. These forms are similar to the way dual nouns are derived from their singular counterparts. **اِثْنَانِ** (M) and **اِثْنَتَانِ** (F) must follow counted nouns and agree with them in gender and case. Examine the following examples and note the agreement of **اِثْنَانِ** or **اِثْنَتَانِ** (nominative) and their variants **اِثْنَيْنِ** or **اِثْنَتَيْنِ** (accusative or genitive) with the nouns that precede them:

- |                                                  |                                      |
|--------------------------------------------------|--------------------------------------|
| <b>رَجَعَ طَالِبَانِ اِثْنَانِ.</b>              | Two students (M) returned.           |
| <b>شَاهَدْنَا طَالِبَيْنِ اِثْنَيْنِ.</b>        | We saw two students (M).             |
| <b>رَجَعُوا مَعَ طَالِبَيْنِ اِثْنَيْنِ.</b>     | They returned with two students (M). |
| <b>رَجَعَتِ طَالِبَتَانِ اِثْنَتَانِ.</b>        | Two students (F) returned.           |
| <b>شَاهَدْتُ طَالِبَتَيْنِ اِثْنَتَيْنِ.</b>     | I saw two students (F).              |
| <b>رَجَعُوا مَعَ طَالِبَتَيْنِ اِثْنَتَيْنِ.</b> | They returned with two students (F). |

**وَاحِد** or **اِثْنَانِ** are used after nouns to emphasize and clarify the number of entities expressed in sentences. Their use can be redundant as the singular and dual forms of nouns already indicate number. However, the use of **اِثْنَانِ** after the noun can help in avoiding confusion in differentiating between the dual and plural forms of nouns like **بَلَدٌ** “country,” as in **بَلَدَانِ اِثْنَانِ** “two countries” and **بُلْدَانِ** “many countries.” The use of **وَاحِد** “one” helps in discerning one distinct thing as opposed to a simple indefinite noun, as in **كِتَابٌ وَاحِدٌ** “one book,” for example, versus **كِتَابٌ** “a book.”



## 30.2 “THREE” TO “TEN” ثَلَاثَةٌ إِلَى عَشْرَةٍ

The numbers ثَلَاثَةٌ “three,” أَرْبَعَةٌ “four,” خَمْسَةٌ “five,” سِتَّةٌ “six,” سَبْعَةٌ “seven,” ثَمَانِيَةٌ “eight,” تِسْعَةٌ “nine,” and عَشْرَةٌ “ten” precede and can also follow the counted nouns. The numbers themselves are subject to certain rules that we shall discuss below. The counted nouns following the numbers ثَلَاثَةٌ “three” through عَشْرَةٌ “ten” are also subject to certain grammatical requirements. We will first present the conditions put on the counted noun (الاسْمُ الْمَعْدُود) that occurs after the numbers ثَلَاثَةٌ “three” through عَشْرَةٌ “ten.” It is important to note that there is a slight phonological change in the word عَشْرَةٌ “ten.” When it is used before masculine nouns, it is pronounced عَشْرَةٌ; before feminine nouns, it becomes عَشْرٌ.

### 30.2.1 The counted noun from “three” to “ten” for indefinite nouns

1. The counted noun (الاسْمُ الْمَعْدُود) must always be in the plural.
2. It must always be in the genitive case as it is in the *IDhaafa*-construct.
3. The counted noun must always be indefinite, thus ending with a *tanwiin* “nunation.”

The following examples illustrate the preceding grammatical requirements of the counted noun:

|                               |                              |
|-------------------------------|------------------------------|
| سَافَرُ ثَلَاثَةُ طُلَّابٍ.   | Three students (M) traveled. |
| شَاهَدْنَا عَشْرَ طَالِبَاتٍ. | We saw ten students (F).     |
| ذَهَبَ مَعَ خَمْسَةِ رِجَالٍ. | He went with five men.       |

Now, we turn to examine the conditions put on the numbers from ثَلَاثَةٌ “three” through عَشْرَةٌ “ten.”

1. ثَلَاثَةٌ “three” through عَشْرَةٌ “ten” vary in terms of case depending on their function in the sentence. In other words, ثَلَاثَةٌ “three” through عَشْرَةٌ “ten” may be in the nominative (subject of a sentence), in the accusative (direct object of a transitive verb), or in the genitive (preceded by a preposition).

2. The numbers ثَلَاثَة “three” through عَشْرَة “ten” vary in gender from the counted noun following them. If the singular form of the counted noun is masculine, the numbers ثَلَاثَة “three” through عَشْرَة “ten” must be feminine. If the singular form of the counted noun is feminine, ثَلَاثَة “three” through عَشْرَة “ten” must be masculine. This is often referred to as *gender polarity*. In brief, the number is opposite in gender from the gender of the singular form of the counted noun.

Examine the following sentences:

ثَلَاثَةُ طُلَّابٍ سَافَرُوا Three students (M) traveled.

Or, in the accusative (object of a verb), for example:

شَاهَدْتُ ثَلَاثَةَ طُلَّابٍ I saw three students (M).

Or, in the genitive (preceded by a preposition), as in the following:

سَافَرَ الْأُسْتَاذُ مَعَ ثَلَاثَةِ طُلَّابٍ The professor traveled with three students (M).

Note that ثَلَاثَة “three” through عَشْرَة “ten” maintain the feminine marker when the singular form of the noun following these numbers is masculine. On the other hand, these numbers drop the feminine marker, the *taa’ marbuuTa*, when they are followed by feminine nouns, as in the following:

وَصَلَ ثَلَاثُ طَالِبَاتٍ Three students (F) arrived.

شَاهَدَ الْأُسْتَاذُ خَمْسَ سَيَّارَاتٍ The professor saw five cars (F).

وَصَلَ صَدِيقِي مَعَ سَبْعِ أُسْتَاذَاتٍ My friend arrived with seven professors (F).

ثَمَانِيَة “eight,” when followed by a masculine noun, behaves in a regular fashion, as in the following:

رَجَعَ ثَمَانِيَةُ طُلَّابٍ Eight students (M) returned.

ثَانِيَّةٌ exhibits a slightly different ending when followed by a feminine noun. It becomes ثَمَانِي in the nominative and genitive, as in the following examples:

- ثَمَانِي طَالِبَاتٍ رَجَعْنَ أَمْسَ. Eight students (F) returned yesterday.  
 الأستاذُ مَعَ ثَمَانِي طَالِبَاتٍ. The professor is with eight students (F).

However, it becomes ثَمَانِي in the accusative, as in the following example:

- شَاهَدَ ثَمَانِي طَالِبَاتٍ. He saw eight students (F).

Arabic has a word specifically used when counting from three to nine (or ten, as some grammarians state), namely بَعْضُ “several, some.” Like the numbers three to ten, بَعْضُ must be followed by a plural noun in the genitive case and it differs in gender from the noun following it. For example, بَعْضُ remains in the masculine when it is followed by feminine, plural nouns, as in the following:

- هَؤُلَاءِ بَعْضُ طَالِبَاتٍ. These are several students (F).  
 بَعْضُ طَبِيبَاتٍ يَعْمَلْنَ فِي هَذَا الْمُسْتَشْفَى. Several physicians (F) work in this hospital.

When بَعْضُ is followed by a masculine or a non-human plural noun, its gender changes into the feminine, as in the following:

- هَؤُلَاءِ بَعْضَةُ طُلَّابٍ. These are several students (M).  
 هَذِهِ بَعْضَةُ كُتُبٍ. These are several books.  
 قَرَأَ الْمُتَدَرِّبُونَ بَعْضَةَ مَقَالَاتٍ. The trainees read several articles.

Additionally, بَعْضُ changes case, depending on its function in the sentence as the examples below illustrate:

- دَرَسَ الْأُسْتَاذُ بَعْضَةَ طُلَّابٍ أَمْرِيكِيِّينَ. The teacher taught several American students (M).  
 تَقَابَلْنَا مَعَ بَعْضِ طَالِبَاتٍ زَائِرَاتٍ. We met with several visiting students (F).

### 30.3 CARDINAL NUMBERS AS ADJECTIVES FOR DEFINITE NOUNS

Thus far, we have presented examples where the numbers three to ten precede the counted noun and show disagreement in gender between the number word and the singular form of the counted noun. As has been stated earlier in this chapter, three to ten can also follow the counted noun. As in the previous examples, the number word must be opposite in gender to the singular form of the counted noun, as in the following examples:

- عَادَتِ الْمُوظَّفَاتُ الْخَمْسُ.    The five employees (F, Pl) returned.  
 عَادَ الْمُوظَّفُونَ الْخَمْسَةُ.    The five employees (M, Pl) returned.

Recall that non-human plural nouns are always treated as feminine singular, regardless of the gender of those nouns in the singular. For example, كِتَاب in the singular is masculine whereas its plural form كُتُب is treated as feminine singular. وَثِيقَةٌ, the feminine singular noun, and its plural form وَثَائِقُ are both treated in the same way with respect to gender. Examine the following examples:

- قَرَأْنَا الْوُثَائِقَ الْأَرْبَع.    We read the four documents.  
 اشْتَرَيْنَا ثَلَاثَةَ كُتُبٍ.    We bought three books.  
 شَاهَدْنَا خَمْسَةَ عَصَافِيرَ.    We saw five birds.

Cardinal numbers from three to ten function as adjectives when placed after the counted nouns. The rule of opposites in gender must apply. The number and the nouns they modify must be identical in case. Examine the following pairs of sentences in the nominative, accusative and genitive, respectively:

- رَجَعَ الطُّلَّابُ الْخَمْسَةُ.    The five (F) students (M) returned.  
 رَجَعَتِ الطَّالِبَاتُ الْخَمْسُ.    The five (M) students (F) returned.  
 شَاهَدْنَا الْمُعَلِّمِينَ الثَّلَاثَةَ.    We saw the three teachers.  
 شَاهَدْنَا الْمُعَلِّمَاتِ الثَّلَاثَ.    We saw the three teachers (F).

سافَرَتِ الطَّيِّبَةُ مَعَ الوُزَرَاءِ الخَمْسَةِ. The doctor (F) traveled with the five (F) cabinet members (M).

سافَرَ الطَّيِّبُ مَعَ الوَظَرَائِ الأَرْبَعِ. The doctor (M) traveled with the four cabinet members (F).

### 30.4 “ELEVEN” AND “TWELVE” أَحَدَ عَشَرَ وَاثْنَا عَشَرَ

The number أَحَدَ عَشَرَ “eleven” is used before masculine nouns. Its variant إِحْدَى عَشَرَ is used before feminine nouns. These numbers are invariable with respect to case. Both of their components always end with a *fat-Ha*. The counted nouns (الاسْمُ المَعْدُود) following these numbers are always (1) singular, (2) indefinite, and (3) accusative, as in the following examples:

وَصَلَ أَحَدَ عَشَرَ طَالِباً. Eleven students (M) arrived.

وَصَلَتْ إِحْدَى عَشَرَ طَالِبَةً. Eleven students (F) arrived.

Similarly, the number اثْنَا عَشَرَ “twelve” is used with masculine nouns. Its feminine counterpart اثْنَتَا عَشَرَ is used with feminine nouns. These forms اثْنَا عَشَرَ and اثْنَتَا عَشَرَ are used in the nominative case. Examine the following:

وَصَلَ اثْنَا عَشَرَ طَالِباً. Twelve students (M) arrived.

وَصَلَتْ اثْنَتَا عَشَرَ طَالِبَةً. Twelve students (F) arrived.

اثْنَتَا عَشَرَ and اثْنَا عَشَرَ assume the forms اثْنَتَيْ عَشَرَ and اثْنَتَيْ عَشَرَ in the accusative and genitive (just like dual noun endings), as in the following examples:

شَاهَدْتُ اثْنَتَيْ عَشَرَ طَالِباً. I saw twelve students (M).

شَاهَدْتُ اثْنَتَيْ عَشَرَ طَالِبَةً. I saw twelve students (F).

رَجَعَ الأُسْتَاذُ مَعَ اثْنَتَيْ عَشَرَ طَالِباً. The professor (M) returned with twelve students (M).

رَجَعَتِ الأُسْتَاذَةُ مَعَ اثْنَتَيْ عَشَرَ طَالِبَةً. The professor (F) returned with twelve students (F).

### 30.5 “THIRTEEN” TO “NINETEEN”

ثَلَاثَ عَشْرَةٍ / ثَلَاثَةَ عَشَرَ - تِسْعَ عَشْرَةٍ / تِسْعَةَ عَشَرَ

The numbers تِسْعَ عَشْرَةٍ / تِسْعَةَ عَشَرَ “thirteen” through ثَلَاثَ عَشْرَةٍ / ثَلَاثَةَ عَشَرَ “nineteen,” like اِثْنَا عَشَرَ “eleven” and اِثْنَا عَشَرَ “twelve,” must be followed by singular, indefinite, and accusative nouns. Additionally, these numbers are always invariable with respect to their endings, which is always a *fat-Ha* on both parts. However, the first element of these numbers is always in the gender opposite to that of the counted noun. If the gender of the singular form of the counted noun is masculine, the first component of “thirteen through nineteen” is feminine, and vice versa. This condition is similar to what was mentioned previously about the numbers ثَلَاثَةَ “three” through عَشْرَةَ “ten,” i.e., the gender polarity discussed earlier. However, the second term of the number, namely عَشَرَ “ten,” has the same gender as the counted noun. Examine the following:

|                                          |                                        |
|------------------------------------------|----------------------------------------|
| وَصَلَ ثَلَاثَةَ عَشَرَ طَالِبًا.        | Thirteen students (M) arrived.         |
| شَاهَدْنَا تِسْعَ عَشْرَةَ سَيَّارَةً.   | We saw nineteen cars.                  |
| وَصَلَتْ مَعَ خَمْسَ عَشْرَةَ طَالِبَةً. | She arrived with fifteen students (F). |

With definite nouns, gender polarity applies; both terms of the numbers are in the accusative. The nouns in the preceding examples are changed into the definite plural to illustrate the use of numbers with definite nouns:

|                                                 |                                        |
|-------------------------------------------------|----------------------------------------|
| وَصَلَ الطُّلَابُ الثَّلَاثَةَ عَشَرَ.          | The thirteen students arrived.         |
| شَاهَدْنَا السَّيَّارَاتِ التَّسْعَ عَشْرَةَ.   | We saw the nineteen cars.              |
| وَصَلَتْ مَعَ الطَّالِبَاتِ الْخَمْسَ عَشْرَةَ. | She arrived with the fifteen students. |

### 30.6 THE TENS (“TWENTY,” “THIRTY,” ETC.) أَلْفَاظُ الْعُقُودِ

The number “twenty” is formed from the word عَشْرَةَ “ten” by omitting the *taa’ marbuu* ة and attaching the regular masculine plural nominative suffix وَنَ. Note that the vowel following the first consonant changes from a *fat-Ha* in عَشْرَةَ to a *kasra* in عِشْرُونَ.

“Thirty” through “ninety” are formed by dropping the *taa’ marbuu* *Ta ʿ* at the end of the cardinal numbers “three” through “nine” and attaching *ونَ*-, thus resulting in the following numbers:

|             |        |            |         |
|-------------|--------|------------|---------|
| ثَلَاثُونَ  | thirty | سَبْعُونَ  | seventy |
| أَرْبَعُونَ | forty  | ثَمَانُونَ | eighty  |
| خَمْسُونَ   | fifty  | تِسْعُونَ  | ninety  |
| سِتُونَ     | sixty  |            |         |

عِشْرُونَ “twenty” through تِسْعُونَ “ninety” are invariable with respect to the gender of the nouns following them. However, they change with respect to case. Note that the counted noun following these numbers must be singular and accusative. Examine the following:

سَافَرِ ثَلَاثُونَ مُعَلِّمًا. Thirty teachers (M) traveled.  
 سَافَرَتِ ثَلَاثُونَ مُعَلِّمَةً. Thirty teachers (F) traveled.

The regular masculine plural suffix *ونَ* changes to *ينَ* in the accusative and in the genitive case. This is similar to the behavior of regular plural nouns. Examine the following:

شَاهَدْنَا خَمْسِينَ طَالِبًا. We saw fifty students (M).”  
 رَجَعَ الْمُعَلِّمُونَ مَعَ خَمْسِينَ طَالِبَةً. The teachers (M) returned  
 with fifty students (F).

### 30.7 “TWENTY-ONE” TO “NINETY-NINE”

وَاحِدٌ وَعِشْرُونَ إِلَى «تِسْعٍ وَتِسْعُونَ»

“Twenty-one” through “twenty-nine” are formed by conjoining the cardinal number واحدٌ “one” through تِسْعَةٌ “nine” with the word عِشْرُونَ, using the conjunctive particle *وَ*, as in the following masculine forms:

|                       |              |
|-----------------------|--------------|
| وَاحِدٌ وَعِشْرُونَ   | twenty-one   |
| إِثْنَانِ وَعِشْرُونَ | twenty-two   |
| ثَلَاثَةٌ وَعِشْرُونَ | twenty-three |

etc.

The same rule applies to the other tens, as in the following illustrative examples:

|                      |              |
|----------------------|--------------|
| خَمْسَةٌ وَسَبْعُونَ | seventy-five |
| تِسْعَةٌ وَتِسْعُونَ | ninety-nine  |

and so on.

Recall that the number واحدٌ “one” and its feminine form واحدةٌ or اِحْدَى, and اِثْنَانِ “two” and its feminine form اِثْنَتَيْنِ in the nominative or اِثْنَانِ in the accusative or genitive, agree with the counted noun in gender. Examine the following examples:

|                                              |                                    |
|----------------------------------------------|------------------------------------|
| سَافَرُوا وَاحِدٌ وَعِشْرُونَ مُدِيرًا.      | Twenty-one directors (M) traveled. |
| سَافَرَتْ إِحْدَى وَعِشْرُونَ مُدِيرَةً.     | Twenty-one directors (F) traveled. |
| سَافَرُوا إِثْنَانِ وَعِشْرُونَ مُدِيرًا.    | Twenty-one directors (M) traveled. |
| سَافَرَتْ اِثْنَتَانِ وَعِشْرُونَ مُدِيرَةً. | Twenty-one directors (F) traveled. |

On the other hand, the cardinal numbers ثَلَاثَةٌ “three” through تِسْعَةٌ “nine” must be the opposite in gender from the counted nouns. This gender polarity requires that the counted noun be in the gender opposite to that of the number. Examine the following examples:

|                                          |                                   |
|------------------------------------------|-----------------------------------|
| سَافَرُوا تِسْعَةٌ وَخَمْسُونَ طَالِبًا. | Fifty-nine students (M) traveled. |
| سَافَرَتْ تِسْعٌ وَخَمْسُونَ طَالِبَةً.  | Fifty-nine students (F) traveled. |

Numbers ending with the nominative marker -uuna وَن change this form to -iina يَنْ in the genitive or accusative case, as in the following examples:



شَاهَدَ الْأُسْتَاذُ تِسْعَةً وَخَمْسِينَ طَالِبًا.

The professor (M) saw fifty-nine students (M).

شَاهَدَ الْأُسْتَاذُ تِسْعًا وَخَمْسِينَ طَالِبَةً.

The professor (M) saw fifty-nine students (F).

وَصَلَ الْأُسْتَاذُ مَعَ تِسْعَةٍ وَخَمْسِينَ طَالِبًا.

The professor arrived with fifty-nine students (M).

وَصَلَ الْأُسْتَاذُ مَعَ خَمْسَةٍ وَتِسْعِينَ طَالِبَةً.

The professor (M) arrived with fifty-nine students (F).

### 30.8 HUNDRED(S) مِئَةٌ / مِائَاتٌ

مِئَةٌ “hundred,” pronounced as *mi’at-un* as the orthographic components indicate, is also written less commonly with an *’alif* as مِائَةٌ. Regardless of which spelling one adopts, مِئَةٌ is invariable with respect to the gender of the noun following it. The case marker of مِئَةٌ changes, however, depending on its function in the sentence. In other words, it can be in the nominative, accusative or genitive case. The counted noun following مِئَةٌ must be singular, indefinite and genitive, thus forming an *IDhaafa*-construct, as in the following examples:

وَصَلَ مِئَةُ طَالِبٍ.

A hundred students (M) arrived.

دَرَّسَ الْمُعَلِّمُ مِئَةَ طَالِبَةٍ.

The teacher (M) taught a hundred students (F).

سَافَرَ الْمُعَلِّمُ مَعَ مِئَةِ طَالِبٍ.

The teacher (M) traveled with a hundred students (M).

#### 30.8.1 “Two hundred” مِئَتَانِ

مِئَةٌ takes on a dual form by attaching the nominative masculine dual suffix *انِ*. The addition of the dual suffix results in the writing of the *taa’ marbuuTa* as a regular *taa’*, resulting in مِئَتَانِ. This nominative form has accusative and genitive

counterparts, as in مِئَتَيْنِ. The counted noun following مِئَتَيْنِ is always singular, indefinite, and genitive, thus forming an *IDhaafa*-construct, just like مِئَةٌ above. If مِئَتَانِ is the head noun in the *IDhaafa*-construct, its final *nuun* must be dropped, as in all dual and plural nouns ending with *nuun*, when forming a part of *IDhaafa*. Examine the following examples:

|                                          |                                          |
|------------------------------------------|------------------------------------------|
| وَصَلَ مِئَتَا طَالِبٍ.                  | Two hundred students (M) arrived.        |
| قَرَأْنَا مِئَتَيْ مَقَالَةٍ.            | We read two hundred articles.            |
| يَسْكُنُ الطُّلَابُ فِي مِئَتَيْ بَيْتٍ. | The students live in two hundred houses. |

“Three hundred” through “nine hundred” are expressed by the intended cardinal number, which is always in the masculine, followed by the noun مِئَةٌ in the singular and genitive. This formation amounts to an *IDhaafa*-construct in which the second noun is indefinite, genitive and singular. This structure is represented in two ways in the orthography (as we see in the list below); both orthographic representations are equally acceptable. The dropping of the *’alif*, however, is more common:

|                                 |               |
|---------------------------------|---------------|
| ثَلَاثُمِئَةٍ or ثَلَاثَائَةٍ   | three hundred |
| أَرْبَعُمِئَةٍ or أَرْبَعَائَةٍ | four hundred  |
| خَمْسُمِئَةٍ or خَمْسَائَةٍ     | five hundred  |
| سِتْمِئَةٍ or سِتَائَةٍ         | six hundred   |
| سَبْعُمِئَةٍ or سَبْعَائَةٍ     | seven hundred |
| ثَمَانِمِئَةٍ or ثَمَانَائَةٍ   | eight hundred |
| تِسْعُمِئَةٍ or تِسْعَائَةٍ     | nine hundred  |

Recall that the first term of *IDhaafa* varies in case depending on its function. When the second term in this *IDhaafa*-construct, namely مِئَةٌ, is followed by another noun in an expanded *IDhaafa*-construct, مِئَةٌ loses its *tanwiin*. Examine the following examples:

وَصَلَ خَمْسِمِئَةَ طَالِبٍ.

Five hundred students (M) arrived.

عَلَّمَتِ الْأُسْتَاذَةُ سَبْعِمِائَةَ طَالِبَةٍ.

The teacher (F) taught seven hundred students (F).

ذَهَبَتِ الْمُدِيرَةُ مَعَ ثَلَاثِمِئَةِ طَالِبٍ.

The director (F) went with three hundred students (M).

### 30.9 THOUSAND(S) أَلْفٌ / آلاَفٌ

أَلْفٌ “one thousand” always assumes the masculine form. However, its case can vary depending on its function in the sentence. The counted noun following أَلْفٌ “thousand” must be singular, genitive and indefinite. In other words, أَلْفٌ forms an *IDhaafa*-construct. Examine the following examples:

وَصَلَ أَلْفٌ طَالِبٍ. A thousand students (M) arrived.

وَصَلَتِ أَلْفٌ طَالِبَةٍ. A thousand students (F) arrived.

عَلَّمَتِ الْأُسْتَاذَةُ أَلْفَ طَالِبٍ. The teacher (F) taught a thousand students.

يَسْكُنُ الطُّلَّابُ فِي أَلْفِ غُرْفَةٍ. The students live in a thousand rooms.

#### 30.9.1 “Two thousand” أَلْفَانِ

أَلْفٌ “one thousand” has a dual form generated by attaching the nominative masculine dual suffix *انِ*, as in أَلْفَانِ; and by attaching the accusative and genitive form *ينِ*, as in أَلْفَيْنِ. The counted noun following the dual form أَلْفَانِ or أَلْفَيْنِ is always singular, indefinite and genitive. أَلْفَانِ or أَلْفَيْنِ thus form an *IDhaafa*-construct, causing the *nuun* to drop, as in the following:

وَصَلَ أَلْفَا طَالِبٍ. Two thousand students (M) arrived.

وَصَلَتِ أَلْفَا طَالِبَةٍ. Two thousand students (F) arrived.

عَلَّمَتِ الْأُسْتَاذَةُ أَلْفَيْنِ طَالِبٍ. The teacher (F) taught two thousand students.

يَسْكُنُ الطُّلَّابُ فِي أَلْفَيْنِ غُرْفَةٍ. The students live in two thousand rooms.

### 30.9.2 Thousands and dates أَلْفٌ or آلَافٌ

“Three thousand” through “ten thousand” are expressed by the intended cardinal number, which is always in the feminine, followed by the noun آلَاف in the plural. This formation amounts to an *IDhaafa*-construct in which the second noun is plural, indefinite, and genitive, as in the following:

|                   |                |                    |                |
|-------------------|----------------|--------------------|----------------|
| ثَلَاثَةُ آلَافٍ  | three thousand | سَبْعَةُ آلَافٍ    | seven thousand |
| أَرْبَعَةُ آلَافٍ | four thousand  | ثَمَانِيَةُ آلَافٍ | eight thousand |
| خَمْسَةُ آلَافٍ   | five thousand  | تِسْعَةُ آلَافٍ    | nine thousand  |
| سِتَّةُ آلَافٍ    | six thousand   | عَشْرَةُ آلَافٍ    | ten thousand   |

The first term of *IDhaafa* varies in case depending on its function. When the second term in this *IDhaafa*-construct, namely آلَاف, is followed by another noun in an expanded *IDhaafa*-construct, the word آلَاف loses its *tanwiin*. Examine the following examples:

وَصَلَ ثَلَاثَةُ آلَافٍ طَالِبٍ.

Three thousand students (M) arrived.

عَلَّمَتِ الْأُسْتَاذَةُ سَبْعَةَ آلَافٍ طَالِبَةٍ.

The teacher (F) taught seven thousand students (F).

تَسْكُنُ الْعَائِلَاتُ فِي خَمْسَةِ آلَافٍ بَيْتٍ.

The families live in five thousand houses.

The word أَلْفٌ is very handy in reading dates in formal spoken or written Arabic. Thus, reading a date begins with the mention of the word for year as the first item of the *IDhaafa*-construct, followed by the word أَلْفٌ “thousand” in the genitive case (or its dual for the present calendar), then the hundreds of years, then any other number of years. For example, the year 1967 is read as follows:

فِي سَنَةِ أَلْفٍ وَتِسْعِمِائَةٍ وَسَبْعٍ وَسِتِّينَ

in the year one thousand, nine hundred and sixty-seven

Note that the word سَبْع in the preceding date is in the masculine, opposite in gender to the feminine word سَنَة “year.”

The phrase فِي سَنَةِ “in the year of” in the preceding example can be replaced by another equivalent phrase to mean the same thing, namely فِي عَام “in the year of.” Because عَام “year” is masculine, سَبْع in the preceding date must be used in the feminine. The above date can be read in the following way:

فِي عَامِ أَلْفٍ وَتِسْعِمِئَةٍ وَسَبْعَةٍ وَسِتِّينَ

in the year one thousand, nine hundred and sixty-seven

We should mention that أَلْفٌ is another plural form for أَلْف. This plural form is restricted in use: it is not used with cardinal numbers as أَلَف is. In addition, it is generally followed by the preposition مِنْ “from,” as in أَلُوفٌ مِنَ الطُّلَّابِ “thousands of students,” to express a large unspecified number of entities.

### 30.10 MILLION(S) مِلْيُونٌ / مَلَايِين

The word مِلْيُونٌ “million,” borrowed from a western European language, has as its plural form مَلَايِين “millions.” This plural form is always masculine. However, the plural form varies in case, as in the following examples:

تَظَاهَرَ مَلَايِينُ الْأَشْخَاصِ. Millions of people demonstrated.

شَاهَدْنَا مَلَايِينَ الْأَشْخَاصِ. We saw millions of people.

اسْتَمَعْنَا إِلَى مَلَايِينِ الْأَشْخَاصِ. We listened to millions of people.

مِلْيُونٌ is used as a first noun in the *IDhaafa*-construct, thus making the noun that follows it genitive, singular, and indefinite, as in the following:

تَظَاهَرَ مِلْيُونٌ عَامِلٍ فِي شَوَارِعِ الْقَاهِرَةِ.

A million workers demonstrated in the streets of Cairo.

Like, أَلْف “three million” through “ten million” are expressed by the intended cardinal number, which is always in the feminine, followed by the noun مَلَايِين in the plural. This formation amounts to an *IDhaafa*-construct. Examine the

following:

|                      |               |                       |               |
|----------------------|---------------|-----------------------|---------------|
| ثَلَاثَةُ مِلْيُونٍ  | three million | سَبْعَةُ مِلْيُونٍ    | seven million |
| أَرْبَعَةُ مِلْيُونٍ | four million  | ثَمَانِيَةُ مِلْيُونٍ | eight million |
| خَمْسَةُ مِلْيُونٍ   | five million  | تِسْعَةُ مِلْيُونٍ    | nine million  |
| سِتَّةُ مِلْيُونٍ    | six million   | عَشْرَةُ مِلْيُونٍ    | ten million   |

The numbers ثَلَاثَةُ “three” through عَشْرَةُ “ten” before مِلْيُونٍ “millions” are always in the feminine. In other words, since the singular for مِلْيُونٍ is the masculine مِلْيُون or مِلْيُون “million,” the gender polarity rule applies. The counted noun after such numbers is always in the singular and genitive, forming a part of *IDhaafa*, as in the following:

فِي مَكْتَبَةِ الْجَامِعَةِ ثَلَاثَةُ مِلْيُونٍ كِتَابٍ.

There are three million books in the university library.

فِي الْمَكْتَبَةِ ثَلَاثَةُ مِلْيُونٍ وَثِيقَةٍ.

There are three million documents in the library.

Instead of *IDhaafa*, the use of مِنْ plus the noun can express the same meaning. The above sentences can be expressed by the following:

فِي مَكْتَبَةِ الْجَامِعَةِ ثَلَاثَةُ مِلْيُونٍ مِنَ الْكُتُبِ.

There are three million books in the university library.

فِي الْمَكْتَبَةِ ثَلَاثَةُ مِلْيُونٍ مِنَ الْوُثَائِقِ.

There are three million documents in the library.

The number مِليَار “billion” has been introduced in Arabic, a borrowing from French. Occasionally, one hears the English بِلْيُون “billion” as a synonym, from individuals trained in the English-speaking world and in the United Nations’ New York Headquarters.

## 30.11 ORDINAL NUMBERS “FIRST” TO

### “TENTH” AS ADJECTIVES

[الأَعْدَادُ التَّرتِيبِيَّةُ لِلأَعْدَادِ مِنْ وَاحِدٍ إِلَى عَشْرَةٍ]

أَوَّل is the ordinal number of واحد in the masculine. The feminine form is أُولى. Note that the ordinal number for واحد “one” is phonetically dissimilar to the consonants that comprise أَوَّل. This is not surprising in comparison with several languages. The cardinal numbers are different from the ordinals in many western European languages, including English, French, Spanish, and Italian, among many others. Consider, for example, the English “one” and “first,” and “two” and “second.” Ordinal numbers function as adjectives. They follow the nouns they modify and agree with them in gender, case, and determination (definite/indefinite). Examine the following sentences:

- |                                                  |                                            |
|--------------------------------------------------|--------------------------------------------|
| جورج واشنطن هُوَ الرَّئِيسُ الْأَوَّلُ.          | George Washington is the first president.  |
| جورج واشنطن كَانَ الرَّئِيسَ الْأَوَّلَ.         | George Washington was the first president. |
| هَذِهِ الْجَامِعَةُ هِيَ الْجَامِعَةُ الْأُولَى. | This university is the first university.   |
| قَرَأْتُ الْكِتَابَ الْأَوَّلَ.                  | I read the first book.                     |
| قَرَأْتُ الْجَرِيدَةَ الْأُولَى.                 | I read the first newspaper.                |

الأُولى is invariable with respect to its case. Moreover, الأُولى is not used to tell time in the same way as the other ordinal numbers (الثَّانِي والثَّلَاثِ، والرَّابِعِ) are used. For example, in time-telling in formal spoken or written Arabic, السَّاعَةُ الثَّانِيَةُ “two o’clock,” السَّاعَةُ الثَّلَاثَةُ “three o’clock,” etc. are used. However, for “one o’clock,” only السَّاعَةُ الْوَاحِدَةُ is used.

Ordinal numbers for اِثْنَانِ “two” and عَشْرَةَ “ten” are derived according to the pattern فَاعِل. For instance from ثَلَاثَةٌ “three” we obtain ثَالِث; from سَبْعَةٌ “seven” we obtain سَابِع and so on. The numbers اِثْنَانِ “two” and سِتَّةَ “six” present interesting phonetic forms. From اِثْنَان we obtain ثَان. However, when ثَان is made definite or feminine, a yaa’ is retrieved, thus we obtain الثَّانِي (M) and الثَّانِيَّة (F), respectively.

On the other hand, the number سِتَّة should yield سَاتِ according to the فَاعِل pattern, a word that is not used in the language. Because of phonetic processes, or the original root of this number in the language, we obtain سَادِس instead. A table illustrating cardinal and ordinal numbers is provided at the end of this section.

The ordinal numbers generated by the *فَاعِل* pattern are used as adjectives, with all the conditions required of noun–adjective phrases. The examples below are illustrative:

توماس جَفَرَسُون هُوَ الرَّئِيسُ الثَّالِثُ. Thomas Jefferson is the third president.

شَاهَدْنَا الْفِلمَ الْخَامِسَ. We saw the fifth movie.

السَّيِّدَةُ سوزَان هِيَ الْأُسْتَاذَةُ الرَّابِعَةُ. Susan is the fourth professor.

تَكَلَّمَ الطَّلَابُ مَعَ الْأُسْتَاذَةِ السَّادِسَةِ. The students spoke with the sixth teacher.

In addition, ordinal numbers are used in reading dates in formal spoken or written Arabic. For example, in reading the date “sixth of April,” for example, the following is used:

فِي السَّادِسِ مِنْ شَهْرِ نَيْسَانَ (أَبْرِيل) عَامَ أَلْفٍ وَتِسْعِمِائَةٍ وَتِسْعِينَ.

Or

فِي الْيَوْمِ السَّادِسِ مِنْ شَهْرِ نَيْسَانَ (أَبْرِيل) عَامَ أَلْفٍ وَتِسْعِمِائَةٍ وَتِسْعِينَ.

### 30.12 ORDINAL NUMBERS AS ADVERBS

The ordinal numbers generated by *فَاعِل* can also be used as adverbs. In this case, the ordinal number forms must be in the accusative and written with a *tanwiin*. Recall that adverbs are used to modify verbs, as in the following examples:

قَرَأْتُ الْكِتَابَ أَوَّلًا. I read the book first.

These adverbial forms of the ordinal numbers, i.e. *أَوَّلًا* / *ثَانِيًا* / *ثَالِثًا*, can be used to enumerate a list of actions performed. Examine the following discourse:

كَيْفَ تَعْمَلُ الْقَهْوَةَ الْعَرَبِيَّةَ؟

How do you make Arabic coffee?

أَوَّلًا، نَضَعُ الْمَاءَ فِي الْإِبْرِيْقِ، وَثَانِيًا، نُضِيفُ السُّكَّرَ، وَثَالِثًا نُضِيفُ الْقَهْوَةَ ثُمَّ نَغْلِي الْمَاءَ وَالسُّكَّرَ وَالْقَهْوَةَ.

First, we put water in the coffee pot, second, we add some sugar, third, we add some coffee, and then we boil the water, sugar and coffee.



## 30.13 LISTS OF CARDINAL AND ORDINAL NUMBERS

### 30.13.1 Cardinal and ordinal numbers from 1 to 10

| <i>Cardinal</i> | <i>Ordinal masculine</i> | <i>Ordinal feminine</i> | <i>Meaning</i> |
|-----------------|--------------------------|-------------------------|----------------|
| وَاحِدٌ         | أَوَّلٌ                  | أُولَى                  | first          |
| اِثْنَانِ       | ثَانٍ                    | ثَانِيَةٌ               | second         |
| ثَلَاثَةٌ       | ثَالِثٌ                  | ثَالِثَةٌ               | third          |
| أَرْبَعَةٌ      | رَابِعٌ                  | رَابِعَةٌ               | fourth         |
| خَمْسَةٌ        | خَامِسٌ                  | خَامِسَةٌ               | fifth          |
| سِتَّةٌ         | سَادِسٌ                  | سَادِسَةٌ               | sixth          |
| سَبْعَةٌ        | سَابِعٌ                  | سَابِعَةٌ               | seventh        |
| ثَمَانِيَةٌ     | ثَامِنٌ                  | ثَامِنَةٌ               | eighth         |
| تِسْعَةٌ        | تَاسِعٌ                  | تَاسِعَةٌ               | ninth          |
| عَشْرَةٌ        | عَاشِرٌ                  | عَاشِرَةٌ               | tenth          |

The following two tables illustrate examples of the cardinal and ordinal numbers with the same counted masculine and feminine nouns:

### 30.13.2 Cardinal numbers with counted nouns

| <i>Cardinal number</i> | <i>Counted noun masculine</i> | <i>Counted noun feminine</i> | <i>Meaning</i>      |
|------------------------|-------------------------------|------------------------------|---------------------|
| وَاحِدٌ                | كِتَابٌ وَاحِدٌ               | سَيَّارَةٌ وَاحِدَةٌ         | one car             |
| اِثْنَانِ              | كِتَابَانِ اِثْنَانِ          | سَيَّارَتَانِ اِثْنَانِ      | two cars            |
| ثَلَاثَةٌ              | ثَلَاثَةُ كُتُبٍ              | ثَلَاثُ سَيَّارَاتٍ          | three cars          |
| أَرْبَعَةٌ             | أَرْبَعَةُ كُتُبٍ             | أَرْبَعُ طَالِبَاتٍ          | four students (F)   |
| خَمْسَةٌ               | خَمْسَةُ مُعَلِّمِينَ         | خَمْسُ جَامِعَاتٍ            | five universities   |
| سِتَّةٌ                | سِتَّةُ مُدَرِّسِينَ          | سِتُّ مُدَرِّسَاتٍ           | six teachers (F)    |
| سَبْعَةٌ               | سَبْعَةُ طُلَّابٍ             | سَبْعُ جَرَائِدَ             | seven newspapers    |
| ثَمَانِيَةٌ            | ثَمَانِيَةُ مُدَرِّعَاتٍ      | ثَمَانِي مُمَدِّرَاتٍ        | eight directors (F) |
| تِسْعَةٌ               | تِسْعَةُ أَسَاتِذَةٍ          | تِسْعُ أُسْتَاذَاتٍ          | nine professors (F) |
| عَشْرَةٌ               | عَشْرَةُ مُوَظَّفِينَ         | عَشْرُ مُوَظَّفَاتٍ          | ten employees (F)   |

### 30.13.3 Ordinal numbers with counted nouns

| Ordinal    | Counted noun<br>masculine | Counted noun<br>feminine    | Meaning                |
|------------|---------------------------|-----------------------------|------------------------|
| الأَوَّلُ  | الكِتَابُ الْأَوَّلُ      | السَّيَّارَةُ الْأُولَى     | the first car          |
| الثَّانِي  | الكِتَابُ الثَّانِي       | السَّيَّارَةُ الثَّانِيَّةُ | the second car         |
| الثَّالِثُ | الكِتَابُ الثَّالِثُ      | السَّيَّارَةُ الثَّالِثَةُ  | the third car          |
| الرَّابِعُ | الكِتَابُ الرَّابِعُ      | السَّيَّارَةُ الرَّابِعَةُ  | the fourth car         |
| الخَامِسُ  | الْأُسْتَاذُ الْخَامِسُ   | الْأُسْتَاذَةُ الْخَامِسَةُ | the fifth teacher (F)  |
| السَّادِسُ | المُديرُ السَّادِسُ       | المُديرةُ السَّادِسَةُ      | the sixth director (F) |
| السَّابِعُ | الرَّئيسُ السَّابِعُ      | الجامعةُ السَّابِعَةُ       | the seventh university |
| الثَّامِنُ | المُدرِّسُ الثَّامِنُ     | المُدرِّسةُ الثَّامِنَةُ    | the eighth teacher (F) |
| التَّاسِعُ | الْبَيْتُ التَّاسِعُ      | المَدِينَةُ التَّاسِعَةُ    | the ninth city         |
| الْعَاشِرُ | الطَّالِبُ الْعَاشِرُ     | الطَّالِبَةُ الْعَاشِرَةُ   | the tenth student (F)  |

### 30.14 FRACTIONS الكُسُور

With the exception of نِصْف “half,” fractions are formed according to the فُعْل pattern for the numbers three to ten. Thus, from ثَلَاثَة “three” we obtain ثُلُث “one third,” from أَرْبَعَة “four,” رُبْع “one quarter,” and so on. سِتَّة “six” presents an interesting case. According to the فُعْل pattern we obtain سِتٌّ, which is not a true word in the language. As a result of some phonetic processes, mainly voicing and forward assimilation, the real word for one sixth is سُدُسٌ.

These fractions are treated as nouns in Arabic. They can be definite or indefinite, can be changed into the dual and plural, they can change their case endings according to their functions in sentences, etc. Thus, we obtain نِصْفَان “two halves,” أَنْصَافُ “halves,” سُدُسَان “two sixths,” أَسْدَاسٌ “sixths,” etc. As nouns, these fractions can be counted by the use of the cardinal numbers, forming an *IDhaafa*-construct. Thus, we obtain, for example, ثَلَاثَةُ أَرْبَاعٍ “three quarters,” أَرْبَعَةُ أَعْشَارٍ “four tenths,” etc. It is interesting to note that the plurals of two fractions in particular, namely أَخْمَاسٌ “fifths” and أَسْدَاسٌ “sixths” combine to form the commonly used saying ضَرَبَ أَحْمَاسًا فِي أَسْدَاسٍ “to be at one’s wits’ end,” to express a state when a person racks his or her brain to find a

solution to a dilemma encountered. We should note that the tense of the verb ضَرَبَ “to multiply,” can be heard in the present tense.

Fractions are frequently used in statistical literature, in pricing items, and also in time telling. The fractions نِصْف “half,” ثُلُث “third,” and رُبْع “quarter” are frequently used in these cases.

In pricing items, the question word بِكَمْ “how much” is followed by the item to be purchased, or the weight unit used, as in the following:

|                                                  |                                               |
|--------------------------------------------------|-----------------------------------------------|
| بِكَمْ هَذَا الْقَمِيصُ؟                         | How much is this shirt?                       |
| هَذَا الْقَمِيصُ بِعَشْرَةِ دَنَانِيرَ وَرُبْعٍ. | This shirt is (for) ten dinars and a quarter. |
| بِكَمْ كِيلُو التُّفَاحِ؟                        | How much are the apples (by kilogram)?        |
| الْكِيلُو بِدِينَارٍ وَنِصْفٍ.                   | A dinar and a half for the kilo.              |

In asking the time, the question word كَمْ “how much?, how many?,” is used followed by the word for hour or time, as in the following:

|                                                |                                                                       |
|------------------------------------------------|-----------------------------------------------------------------------|
| كَمْ السَّاعَةُ؟                               | What time is it?                                                      |
| السَّاعَةُ الْآنَ الْوَاحِدَةُ وَالثُّلُثُ.    | It is now one o'clock and twenty.<br>(lit. “one o'clock and a third”) |
| كَمْ الْوَقْتُ الْآنَ؟                         | What is the time now?                                                 |
| السَّاعَةُ الْآنَ الْخَامِسَةُ إِلَّا رُبْعًا. | It is quarter to five now. (lit. “five except / minus a quarter”)     |

Furthermore, these fractions also become verbs according to the فَعَّلَ (Form II) pattern. We obtain خَمَّسَ “to increase fivefold,” سَبَّعَ “to increase sevenfold,” etc. From such verbs, اِسْمُ فَاعِلٍ “active participle,” اِسْمُ مَفْعُولٍ “passive participle,” and مَصْدَر “verbal nouns” can be derived. For example, from خَمَّسَ “to increase fivefold” we can derive مُخَمِّسٌ “one who increases something fivefold,” مَخْمُوسٌ “something that is turned into five parts,” and تَخْمِيسٌ “the act of increasing something fivefold.”

## CHAPTER 31

# Quantifiers

كُلٌّ، بَعْضٌ، جَمِيعٌ، مُعْظَمٌ، كِلَا، كِلْتَا، عِدَّةٌ

Quantifiers are words that express how much of an entity or group is under discussion, for example, كُلٌّ “all,” بَعْضٌ “some,” جَمِيعٌ “all,” مُعْظَمٌ “most,” عِدَّةٌ “a number of.” Quantifiers function mainly as nouns in Arabic and are used as determiners of other nouns in *IDhaafa*-constructs. Quantifiers can add emphasis to a statement. For discussion of emphasis see Chapter 38. Each of these quantifiers is discussed in some detail below.

### 31.1 كُلٌّ

#### 31.1.1 كُلٌّ plus indefinite singular nouns: “each and every”

كُلٌّ can be followed by indefinite, singular nouns, forming an *IDhaafa*-construct. In this case, كُلٌّ means “each and every.” كُلٌّ case varies depending on its function in the sentence, as the following examples illustrate:

وَصَلَ كُلُّ طَالِبٍ. Each and every student (M) arrived.

وَصَلَتْ كُلُّ طَالِبَةٍ. Each and every student (F) arrived.

شَاهَدَ الْأُسْتَاذُ كُلَّ طَالِبٍ. The teacher (M) saw each and every student (M).

سَافَرَ الْأُسْتَاذُ مَعَ كُلِّ طَالِبٍ. The teacher (M) traveled with each and every student.

#### 31.1.2 كُلٌّ plus definite singular nouns: “the whole of”

In addition, كُلٌّ can be followed by a definite singular noun to mean “the whole of, all of.” This applies only to nouns that are divisible and broken into parts.

The noun following كُلُّ must be in the genitive case, forming an *IDhaafa*-construct. Examine the examples below:

- هذا هُوَ كُلُّ الْكِتَابِ. This is the whole book.  
 هَذِهِ هِيَ كُلُّ الْمَقَالَةِ. This is the whole essay.  
 قَرَأْتُ كُلَّ الْكِتَابِ. I read the whole book.  
 هَذَا السُّؤَالُ فِي كُلِّ الْكِتَابِ. This question is in the whole book.

Note that nouns like كِتَابٌ and خُبْرٌ, unlike nouns like طَالِبٌ and أَسْتَاذٌ, can be divided into portions or parts. In other words, the following asterisked sentences, while technically grammatically correct, are semantically odd:

- \*\*شَاهَدَ كُلَّ الطَّالِبِ. He saw the whole student.  
 \*\*وَصَلَ مَعَ كُلِّ الْأَسْتَاذِ. He arrived with the whole teacher.

### 31.1.3 كُلُّ plus definite plural nouns: “all of”

كُلُّ can also be followed by definite plural nouns to mean “all of,” forming an *IDhaafa*-construct. The case marker of كُلُّ varies depending on its function in the sentence, as the following sentences illustrate:

- وَصَلَ كُلُّ الطُّلَابِ. All the students arrived.  
 هَؤُلَاءِ كُلُّ الطُّلَابِ. These are all the students.  
 شَاهَدْنَا كُلَّ الطُّلَابِ. We saw all the students.  
 وَصَلَ سَامِي مَعَ كُلِّ الطُّلَابِ. Sami arrived with all the students.

### 31.2 بَعْضُ “SOME OF”

Like كُلُّ, the noun بَعْضُ “some” can form an *IDhaafa*-construct. Its case can also vary, depending on its function in the sentence. Examine the following examples:

|                             |                                         |
|-----------------------------|-----------------------------------------|
| هذا بَعْضُ الأَكْلِ.        | This is some of the food.               |
| أَكَلْتُ بَعْضَ الأَكْلِ.   | I ate some of the food.                 |
| البطاطا في بَعْضِ الأَكْلِ. | There are potatoes in some of the food. |

بَعْضَ can be followed by plural nouns, forming an *IDhaafa*-construct, as in the following:

|                                           |                                                     |
|-------------------------------------------|-----------------------------------------------------|
| هؤلاءِ بَعْضُ الطُّلَّابِ.                | These are some of the students.                     |
| شاهدَ المُدِيرُ بَعْضَ الطُّلَّابِ.       | The director (M) saw some of the students.          |
| وَصَلَ المُدِيرُ مَعَ بَعْضِ الطُّلَّابِ. | The director (M) arrived with some of the students. |

### 31.3 “ALL OF” جَمِيعَ

“all of” must be followed by a plural noun. This quantifier functions as the first term of an *IDhaafa*-construct. Its case also varies depending on its function in the sentence, as in the examples below:

|                                            |                                                 |
|--------------------------------------------|-------------------------------------------------|
| هؤلاءِ جَمِيعُ الطُّلَّابِ.                | These are all of the students.                  |
| شاهدَ الأُسْتَاذُ جَمِيعَ الطُّلَّابِ.     | The professor (M) saw all the students.         |
| وَصَلَ المُدِيرُ مَعَ جَمِيعِ الطُّلَّابِ. | The director (M) arrived with all the students. |

### 31.4 “MOST OF” مُعْظَمَ

“most of” can be followed by a divisible noun, such as كِتَابٌ or أَكْلٌ. Like the preceding quantifiers, it forms *IDhaafa*-constructs; its case can vary, depending on its function in the sentence, as in the following examples:

|                               |                             |
|-------------------------------|-----------------------------|
| هذا مُعْظَمُ الأَكْلِ.        | This is most of the food.   |
| أَكَلُوا مُعْظَمَ الأَكْلِ.   | They ate most of the food.  |
| البطاطا في مُعْظَمِ الأَكْلِ. | Potatoes are in most foods. |

As مُعْظَم has the meaning of “most of,” this logically implies a larger group of entities and, therefore, can be followed by plural nouns, as in the following examples:

|                                     |                                          |
|-------------------------------------|------------------------------------------|
| هَؤُلَاءِ مُعْظَمُ الطُّلَابِ.      | These are most of the students.          |
| شَاهَدْنَا مُعْظَمَ الطُّلَابِ.     | We saw most of the students.             |
| سَافَرُوا مَعَ مُعْظَمِ الطُّلَابِ. | They traveled with most of the students. |

### 31.5 كِلَا “BOTH”

كِلا is used with dual masculine nouns. It remains invariable when it precedes nouns and forms an *IDhaafa*-construct, as in the following examples:

|                                 |                                   |
|---------------------------------|-----------------------------------|
| وَصَلَ كِلَا الْمُوظَّفَيْنِ.   | The two employees [both] arrived. |
| شَاهَدْنَا كِلَا الْفِلْمَيْنِ. | We saw [both of] the two films.   |

كِلا can also follow the noun. In this case, it adds affirmation or emphasis. It also agrees with the noun preceding it in case. The dual suffix pronoun هُما must attach to كِلا. Examine the following:

|                                                     |                                        |
|-----------------------------------------------------|----------------------------------------|
| وَصَلَ الْمُوظَّفَانِ كِلَاهُمَا.                   | Both of the two employees arrived.     |
| شَاهَدْنَا الْفِلْمَيْنِ كِلَيْهِمَا.               | We saw both of the two films.          |
| هَلْ هَذَا النَّصُّ فِي الْكِتَابَيْنِ كِلَيْهِمَا؟ | Is this text in both of the two books? |

### 31.6 كِلْتَا “BOTH”

كِلتا is used with dual feminine nouns, and behaves in the same way as كِلا. When it precedes the noun, كِلْتَا remains invariable and forms an *IDhaafa*-construct, as in the following:

|                                       |                     |
|---------------------------------------|---------------------|
| وَصَلَتِ كِلْتَا الْبَنَاتَيْنِ.      | Both girls arrived. |
| شَاهَدْنَا كِلْتَا السَّيَّارَتَيْنِ. | We saw both cars.   |

When *كِلْتَا* follows the noun, it must agree with the feminine noun in case. Examine the following:

- وَصَلَّتِ الْبُتَّانِ كِلْتَاهُمَا. Both girls arrived.  
 شَاهَدْنَا السَّيَّارَتَيْنِ كِلْتَيْهِمَا. We saw both cars.  
 هَذِهِ الْأَخْبَارُ فِي الْجَرِيدَتَيْنِ كِلْتَيْهِمَا. This news is in both papers.

### 31.7 عِدَّةٌ “MANY, A NUMBER OF”

*عِدَّةٌ* is used with plural indefinite nouns, both masculine and feminine. It functions as the first noun in an *IDhaafa*-construct. Its case can vary depending on its function in the sentence. Examine the following examples:

- حَضَرَ الْاجْتِمَاعَ عِدَّةُ مُوظَّفِينَ.  
 A number of employees attended the meeting.  
 قَابَلَ صَدِيقِي عِدَّةَ زُؤَارٍ.  
 My friend met many visitors.  
 تَكَلَّمْنَا مَعَ عِدَّةِ مُوظَّفَاتٍ.  
 We talked with many employees (F, Pl).

### 31.8 THE QUANTIFIERS AS ADJECTIVES

The quantifiers introduced in this chapter can be used as adjectives, i.e., they follow nouns to add emphasis. However, two conditions must be met: (1) The quantifiers must be followed by suffixal pronouns identical in number and gender to the nouns they modify; and (2) the quantifiers must agree with the preceding nouns in case, as in the examples below:

- قَرَأْنَا الْكِتَابَ كُلَّهُ. We read the book, all of it.  
 شَاهَدْنَا الْأَفْلَامَ كُلَّهَا. We saw the movies, all of them.  
 رَجَعَ الطُّلَّابُ جَمِيعُهُمْ. All of the students (M) returned.  
 تَقَابَلَتِ الْأُسْتَاذَةُ مَعَ الطَّالِبَاتِ جَمِيعِهِنَّ. The professor (F) met with all of the students (F).



This construction is known as *apposition* (see Chapter 37). The preceding sentences, in which **كُلُّ** and **جَمِيعُ** are used as adjectives, are equivalent in meaning to the following sentences, where **جَمِيعُ** and **كُلُّ** form a part of the *IDhaafa*-construct:

|                                                        |                                                                     |
|--------------------------------------------------------|---------------------------------------------------------------------|
| قَرَأْنَا كُلَّ الْكِتَابِ.                            | We read the whole book.                                             |
| شَاهَدْنَا كُلَّ الْأَفْلَامِ.                         | We saw all of the films.                                            |
| رَجَعَ جَمِيعُ الطُّلَابِ.                             | All of the students returned.                                       |
| تَقَابَلَتِ الْأُسْتَاذَةُ مَعَ جَمِيعِ الطَّالِبَاتِ. | The professor (F) met with all of<br>the students (F), all of them. |

The difference between these structures is only a stylistic variation.

## CHAPTER 32

# *Haal* clauses الحال (accusative of circumstance)

الحال, a “circumstantial clause,” provides information about the circumstance or condition of the action expressed in the main verb of the sentence. This structure answers the question of “how” the event took place. There are often two events happening simultaneously, the main event expressed in the main clause, and another, subordinate clause, that describes the circumstance under which this action takes or took place. حال clauses can be expressed in the following five ways:

### 32.1 A NOMINAL SENTENCE AS A SUBORDINATE CLAUSE

A nominal sentence must be conjoined to the main clause by a *waaw* referred to as *Haal-waaw*, واو الحال. This *Haal*-sentence must have as its head an independent pronoun that refers to the subject of the verb in the main clause. The tense of the verb in the main clause can vary. The verb in the subordinate clause is usually in the present tense, as in the following sentences in the singular:

وَصَلَّتِ الطَّالِبَةُ وَهِيَ تَحْمِلُ الْكُتُبَ.

The student (F) arrived [while she was] carrying the books.

تَرَكَ صَدِيقِي الْبَيْتَ وَهُوَ يَضْحَكُ.

My friend (M) left the house [while he was] laughing.

تَمْشِي صَدِيقَتِي فِي الشَّارِعِ وَهِيَ دَائِمًا تُدْنِدُنُ.

My friend (F) walks down the street constantly humming.

The following sentences replicate the preceding in the dual:

وَصَلَتِ الطَّالِبَتَانِ وَهُمَا تَحْمِلَانِ الْكُتُبَ.

The students (F, D) arrived carrying the books.

تَرَكَ صَدِيقَايَ الْبَيْتَ وَهُمَا يَضْحَكَانِ.

My friends (M, D) left the house laughing.

تَمْشِي صَدِيقَتَايَ فِي الشَّارِعِ وَهُمَا دَائِمًا تُدْنِدْنَانِ.

My friends (F, D) walk down the street constantly humming.

The following are in the plural:

وَصَلَتِ الطَّالِبَاتُ وَهُنَّ يَحْمِلْنَ الْكُتُبَ.

The students (F, Pl) arrived carrying books.

تَرَكَ أَصْدِقَائِي الْبَيْتَ وَهُمْ يَضْحَكُونَ.

My friends (M, Pl) left the house laughing.

تَمْشِي صَدِيقَاتِي فِي الشَّارِعِ وَهُنَّ دَائِمًا يُدْنِدْنَ.

My friends (F, Pl) walk down the street constantly humming.

## 32.2 VERBAL SENTENCES WITHOUT واو الحال

This structure amounts to two verbal sentences conjoined without the presence of *واو الحال* and without the presence of the independent pronoun in reference to the subject of the main sentence. The verb in the subordinate sentence, however, must always be in the present tense.

The three preceding sentences in 32.1 above are replicated below with the necessary changes to illustrate this structure:

وَصَلَتِ الطَّالِبَةُ تَحْمِلُ الْكُتُبَ.

The student (F) arrived carrying the books.

تَرَكَ صَدِيقِي الْبَيْتَ يَضْحَكُ.

My friend left the house laughing.

تَمْشِي صَدِيقَتِي فِي الشَّارِعِ دَائِمًا تُدْنِدُ.

My friend (F) walks down the street constantly humming.

The preceding sentences in the dual and plural are replicated below indicating the verbal sentence *Haal* clause without the *Haal waaw*:

وَصَلَتِ الطَّالِبَتَانِ تَحْمِلَانِ الْكُتُبَ.

The students (F, D) arrived carrying the books.

تَرَكَ صَدِيقَايَ الْبَيْتَ يَضْحَكَانِ.

My friends (M, D) left the house laughing.

تَمْشِي صَدِيقَتَايَ فِي الشَّارِعِ دَائِمًا تُدْنِدِنَانِ.

My friends (F, D) walk down the street constantly humming.

وَصَلَتِ الطَّالِبَاتُ يَحْمِلْنَ الْكُتُبَ.

The students (F, Pl) arrived carrying books.

تَرَكَ أَصْدِقَائِي الْبَيْتَ يَضْحَكُونَ.

My friends (M, Pl) left the house laughing.

تَمْشِي صَدِيقَاتِي فِي الشَّارِعِ دَائِمًا يُدْنِدْنَ.

My friends (F, Pl) walk down the street constantly humming.

### 32.3 EQUATIONAL SENTENCES

The *حال* clause could also be expressed by the use of an equational sentence. The main and subordinate clauses must be conjoined by *واو الحال*. In addition, the subject of the subordinate equational sentence must begin with an independent pronoun referring to the subject in the main clause. Examples below will include sentences in the singular, dual, and plural in the masculine and feminine:

عَادَ الْمُسَافِرُ وَهُوَ سَعِيدٌ. The traveler (M, Sg) returned happily.

عَادَتِ الْمُسَافِرَةُ وَهِيَ سَعِيدَةٌ. The traveler (M, F) returned happily.

رَجَعَ الرَّجُلَانِ وَهُمَا غَاضِبَانِ. The men (M, D) returned angrily.

سَافَرَتِ الْمَرْأَتَانِ وَهُمَا سَعِيدَتَانِ. The women (F, D) traveled happily.

رَجَعَ الرِّجَالُ وَهُمْ غَاضِبُونَ. The men (Pl) returned angrily.

سَافَرَتِ النِّسَاءُ وَهُنَّ سَعِيدَاتٌ. The women (Pl) traveled happily.

### 32.4 USE OF ACTIVE PARTICIPLES إِسْمُ فَاعِلٍ PASSIVE PARTICIPLES أَسْمُ مَفْعُولٍ OR NOUNS

Active participles, passive participles, or regular nouns can also be used to express *الحال*, in other words, the circumstance in which the action in the main clause was performed. These elements must always be accusative and indefinite. They must also agree with the subject of the main verb in number and gender. Consider the following examples in the singular, dual, and plural:

جاءَ إلى المُسْتَشْفَى جَرْوْحاً.

He came to the hospital wounded.

عَرَفْتُهُ أُسْتَاذاً.

I knew him as a teacher.

رَجَعَتْ أُخْتِي ضَاكِكَةً.

My sister returned laughing.

حَضَرَتِ الطَّالِبَتَانِ ضَاكِكَتَيْنِ.

The students (F, D) returned laughing.

غَادَرَ الْمُوظَّفَانِ الْمَكْتَبَ سَعِيدَيْنِ.

The employees (M, D) left the office happy.

جاءوا إلى الْمَكْتَبِ مُسْتَفْهِرِينَ عَنِ الْحَادِثِ.

They (M, Pl) came to the office inquiring about the accident.

تَخَرَّجَتِ الْمُمَرِّضَاتُ مِنَ الْجَامِعَةِ سَعِيدَاتٍ.

The nurses (F, Pl) graduated from the university happily.

### 32.5 USE OF PREPOSITIONAL PHRASES شِبْهُ جُمْلَةٍ

The use of a prepositional phrase, called *شِبْهُ جُمْلَةٍ* in traditional Arabic grammar, can also be used to provide information regarding the manner in which a certain event has happened as expressed by the verb in the main clause. Examine the following examples:

أَقْبَلَ عَلَيْنَا فِي هَلْفَةٍ.

He approached us anxiously.

تَكَلَّمَ الْوَلَدُ إِلَى أُمِّهِ فِي أَدَبٍ.

The boy spoke to his mother politely.

تَحَدَّثَ عَنْ هَذَا الْمَوْضُوعِ عَنْ مَعْرِفَةٍ.

He discussed this topic knowledgeably.

قَابَلَ الْأَوْلَادُ أَفْرَادَ الْأُسْرَةِ بِشَوْقٍ كَبِيرٍ.

The children (M, Pl) met the members of the family with immense eagerness.

## 32.6 NEGATION OF HAAL CLAUSE نفي الحال

Present tense verbs in *Haal* clauses are negated by the use of the negative particle لا placed immediately before the verb in the subordinate clause, as in the following examples:

وَصَلَتِ الطَّالِبَةُ وَهِيَ لَا تَحْمِلُ الْكُتُبَ.

The student (F) arrived [while she was] not carrying books.

تَرَكَ صَدِيقِي الْبَيْتَ وَهُوَ لَا يَضْحَكُ.

My friend left the house [while he was] not laughing.

If the *Haal* clause is an equational sentence, the negative form of the verb كَانَ is used. This is done in two ways, either (1) by the use of the negative particle ما with the past tense of كَانَ or (2) لَمْ with the present tense of كَانَ in the jussive. Examine the following two pairs of sentences in which the first sentence is in the affirmative, the second in the negative:

رَجَعَتِ الْبِنْتُ وَهِيَ غَاضِبَةٌ.

The girl returned angrily (*lit.* “and she was angry”).

رَجَعَتِ الْبِنْتُ وَمَا كَانَتْ غَاضِبَةً.

The girl came back (while she was) not angry.

رَجَعَ الْمُعَلِّمُونَ وَهُمْ غَاضِبُونَ.

The teachers returned angrily (*lit.* “and they are / were angry”).

رَجَعَ الْمُعَلِّمُونَ وَلَمْ يَكُونُوا غَاضِبِينَ.

The teachers returned (while they were) not angry.

### 32.7 HAAL CLAUSES IN THE PAST TENSE

The examples of *Haal* clauses in verbal sentences from 32.2 had verbs in the present tense. *Haal* clauses can also have verbs in the past tense. However, the use of the particle *قَدْ* followed by a past tense verb is obligatory in this case (see Chapter 19 on past perfect tense). Examine the following examples:

جاء الأستاذ إلى الجامعة وقد اجتمع مع الرئيس.

The professor came to the university having met with the president.

عاد الأصدقاء من الحفلة وقد أكلوا وشربوا كثيراً.

The friends returned from the party having eaten and drunk a lot.

## CHAPTER 33

# *Tamyiiz* التَّمْيِيز (accusative of specification)

*Tamyiiz*, “accusative of specification,” is a construct using the indefinite and accusative form of a noun to add specification to a sentence by narrowing its terms. This structure is used in declarative sentences, or in reported statements introduced by verbs such as قَالَ إِنَّ “he said that,” ذَكَرَ أَنَّ “he mentioned that,” تَقَرَّرَ أَنَّ “it was affirmed that,” and so on.

### 33.1 COMPARISONS USING *TAMYIIZ*

*Tamyiiz* may be used to compare two or more entities in one or more respect(s), as in the following example:

القاهرة أَكْثَرُ مِنْ دِمَشْقَ سُكَّانًا.

Cairo is more than Damascus population-wise.

The use of سُكَّانًا singles out the specific, shared feature that is used as the point of comparison between Cairo and Damascus.

Recall that comparative adjectives اِسْمُ التَّفْضِيلِ can also be used to make comparisons between two or more entities (see Chapter 27):

سُكَّانُ القاهرة أَكْثَرُ مِنْ سُكَّانِ دِمَشْقَ.

The population of Cairo is larger than the population of Damascus.

A *tamyiiz* construct may have a comparative form of an adjective expressing quantity or quality, followed by a noun that is always accusative and indefinite. Consider the examples below:

دِمَشْقُ أَعْرَقُ مِنْ الرِّيَاضِ تَارِيخًا.

Damascus is more deep-rooted in history than Riyadh.



سوزان أَقْدَرُ مِنْ لَيْلى طَبْخاً.

Suzanne is more capable in cooking than Laila.

الرُّزُّ أَغْلَى مِنَ الْبُرْغُلِ سِعْراً.

Rice is more expensive than bulgur price-wise.

لُبْنَانٌ أَجْمَلُ مِنَ الْكُوَيْتِ طَقْساً.

Lebanon is more clement than Kuwait with respect to weather.

السَّعُودِيَّةُ أَكْثَرُ مِنَ الْيَمَنِ نَفْطاً.

Saudi Arabia is richer than Yemen with respect to oil.

العَائِلَةُ الْعَرَبِيَّةُ أَكْثَرُ مِنَ الْعَائِلَةِ الْأَمْرِيكِيَّةِ أَطْفَالاً.

The Arab family is larger than the American family with respect to children.

### 33.2 NUMERALS 11 TO 99 AND *TAMYIIZ*

The numerals 11 to 99 are followed by accusative nouns (see Chapter 30 on numbers), which are considered part of the *tamyiiz* structure in Arabic. The counted noun must be indefinite and singular, as in the following examples:

سَافَرُ أَحَدَ عَشَرَ طَالِباً. Eleven students (M) traveled.

قَابَلْنَا خَمْسِينَ طَالِبَةً. We interviewed fifty students (F).

رَجَعَتْ ثَمَانِي عَشْرَةَ مُوَظَّفَةً. Eighteen employees (F) returned.

قَرَأُوا تِسْعَةً وَتِسْعِينَ كِتَاباً. They read ninety-nine books.

### 33.3 WEIGHTS, MEASURES, AND *TAMYIIZ*

Materials that are explicitly conveyed in units of weight or measure may be expressed in a *tamyiiz* construct in the accusative, following the unit of weight or measure. Terms expressing weight include رَطْلٌ “pound” and the newly-introduced كيلو غرام “kilogram,” طَنْ “a thousand kilograms,” the classical قَنْطَارٌ “a varying weight, *kantar*.” Terms that express measure include ذِرَاعٌ “cubit, length measure,” or newly-introduced foreign word مِترٌ “meter,” كيلو مِتر “kilometer,” مِيلٌ “a mile,” يَارْدَةٌ “a yard,” هِكْتَارٌ “a hectare,” and the Egypt-specific فِدَّانٌ “a land measure.” These nouns form the *tamyiiz* construct, as in the following:

- اِشْتَرَيْتُ مِثْرَيْنِ قُطْنًا. I bought two meters of cotton.  
 بَاعَنَا ثَلَاثَةَ أَرْطَالٍ تَمْرًا. He sold us three pounds of dates.  
 يَمْلِكُ هِكْتَارًا أَرْضًا. He owns a hectare of land.

Thus the nouns following the measure or weigh words قُطْنًا “cotton,” تَمْرًا “dates,” and أَرْضًا “land” in the preceding sentences must always be indefinite and accusative. They specify the substances of the measure and weight unit nouns that precede them.

Weights and measures can also be expressed by an *IDhaafa*-construct (see Chapter 8 on *IDhaafa*). The preceding examples can be expressed by the use of an *IDhaafa* structure as follows:

- اِشْتَرَيْتُ مِثْرَيْنِ قُطْنٍ. I bought two meters of cotton.  
 بَاعَنَا ثَلَاثَةَ أَرْطَالٍ تَمْرٍ. He sold us three pounds of dates.  
 يَمْلِكُ هِكْتَارَ أَرْضٍ. He owns a hectare of land.

The weights and measures in the preceding examples can be expressed by the use of the preposition *من* followed by the noun expressing the materials, as follows:

- اِشْتَرَيْتُ مِثْرَيْنِ مِنَ الْقُطْنِ. I bought two meters of cotton.  
 بَاعَنَا ثَلَاثَةَ أَرْطَالٍ مِنَ التَّمْرِ. He sold us three pounds of dates.  
 يَمْلِكُ هِكْتَارًا مِنَ الْأَرْضِ. He owns a hectare of land.

This last pattern is more common in Modern Standard Arabic.

### 33.4 كَمْ “HOW MUCH,” “HOW MANY” AND TAMYIIZ

Nouns following the interrogative word كَمْ are always in the singular, indefinite, accusative. These nouns are considered to be a *tamyiiz* construct. Examine the following:

- كَمْ كِتَابًا قَرَأْتَ؟ How many books did you read?  
 كَمْ بَيْتًا بَنَتِ الشَّرَكَةُ؟ How many houses did the company build?

## CHAPTER 34

# Exception الاستثناء

Several particles are used to express exception in Arabic, the notion that some entity is singled out as a non-participant in the performance of an event or as its only participant. These include: **إِلَّا** “except,” **غَيْرُ** “other than,” **عَدَا** / **سِوَى** / **عَدَا** – all meaning “except,” or “except for.” **مَا خِلا** and **حَاشَا** appear more in classical texts; they are not as frequently used in Modern Standard Arabic. **عَدَا** has another equivalent preceded by the negative particle **مَا** to express the same meaning. **مَا خِلا** on the other hand is invariable and always preceded by the negative particle **مَا**. However, **حَاشَا** is never preceded by the negative particle **مَا**. Each of these particles will be presented separately in the following sections:

### 34.1 **إِلَّا**

This particle is used in affirmative sentences to indicate that someone or some entity is not a participant in an event performed by several others. The noun following **إِلَّا** in this case must be in the accusative and indefinite (marked by *tanwiin*), as in the following:

سَافَرَ الطُّلَّابُ إِلَّا طَالِبًا.      The students traveled except one.  
تَكَلَّمَتِ الْمُعَلِّمَاتُ إِلَّا مُعَلِّمَةً.      All the teachers spoke except one.

The accusative noun following **إِلَّا** can be definite by virtue of its being a part of a definite *IDhaafa*-construct, as in the following:

حَضَرَ الْمُدَرِّسُونَ إِلَّا مُدَرِّسَ الْعَرَبِيَّةِ.  
All the instructors came except the Arabic instructor.

إِلَّا can be used before nouns in sentences negated by one of the negative particles لَيْسَ / لَمْ / لَنْ / مَا. The case of the noun following إِلَّا can be accusative or nominative, as in the following:

لَمْ يُسَافِرِ الْمُعَلِّمُونَ إِلَّا مُعَلِّمًا وَاحِدًا.

The teachers did not travel except for one.

لَمْ يُسَافِرِ الْمُعَلِّمُونَ إِلَّا مُعَلِّمٌ وَاحِدٌ.

The teachers did not travel except for one.

In sentences where the فاعِل is not explicitly stated, the case of the noun following إِلَّا depends on the verb used. If the verb is intransitive, the noun following it must be in the nominative, as in the following:

لَمْ يَفْزُ إِلَّا طَالِبَانِ.

None succeeded except two students.

لَمْ يَضْحَكْ إِلَّا مُدَرِّسُونَ ثَلَاثَةٌ.

No one laughed except (for) three instructors.

On the other hand, if the verb whose فاعِل is not explicitly stated is transitive, the noun following إِلَّا is treated as a direct object marked for the accusative case, as in the following:

مَا شَاهَدُوا إِلَّا فِيلْمًا وَاحِدًا.

lit. "They did not see but one film." or "They only saw one film."

لَمْ يَقْرَأْ إِلَّا كِتَابَيْنِ.

lit. "He did not read but two books." or "He only read two books."

### 34.2 ما عدا

The noun following ما عدا must be in the accusative. Examine the following sentences:

شَاهَدَتِ الْمُعَلِّمَةُ كُلَّ الطُّلَابِ مَا عَدَا طَالِبًا وَاحِدًا.

The teacher (F) saw all the students except (for) one student.

زُرْنَا الْمَدَارِسَ مَا عَدَا «مَدْرَسَةَ غَرْنَاطَةَ».

We visited the schools except Granada School.

حَضَرَ الطُّلَّابُ مَا عَدَا طَالِبًا وَاحِدًا.

All the students (M, Pl) came but one.

وَصَلَتْ كُلُّ الْمُدْرَسَاتِ مَا عَدَا مُدْرَسَةً وَاحِدَةً.

All the teachers (F, Pl) came but one.

### 34.3 عَدَا

A variation of *مَا عَدَا* is *عَدَا* without the negative particle *مَا*. The noun following this particle can be either in the accusative, as in the following example:

شَاهَدَتِ الْمُعَلِّمَةُ الطُّلَّابَ عَدَا طَالِبًا وَاحِدًا.

The teacher saw the students except (for) one.

Or it can be in the genitive, as in the following:

شَاهَدَتِ الْمُعَلِّمَةُ الطُّلَّابَ عَدَا طَالِبٍ وَاحِدٍ.

The teacher saw the students except (for) one.

### 34.4 غَيْرُ

This particle can be used in affirmative or negated sentences. It functions as the first term of the *IDhaafa*-construct; the noun following *غَيْرُ* is in the genitive. *غَيْرُ* is in the accusative in affirmative sentences, as in the following example:

سَافَرَ كُلُّ الطُّلَّابِ غَيْرَ وَاحِدٍ.

All the students traveled except (for) one.

حَضَرَ الطُّلَّابُ غَيْرَ خَالِدٍ.

The students all came except Khaled.

Following transitive verbs, **غَيْرُ** is marked for the accusative case, as in the following:

ما شَاهَدَتِ الْأُسْتَاذَةُ غَيْرَ طَالِبٍ وَاحِدٍ.

The teacher (F) did not see (anyone) except (for) one student.

ما زَارُوا غَيْرَ مَدِينَةٍ وَاحِدَةٍ.

*lit.* "They did not visit but one city." or "They only visited one city."

Following prepositions, **غَيْرِ** ends with *kasra*, the genitive marker, as in the following:

مَرَّوْا بِغَيْرِ مَدِينَةٍ.

They passed through more than one city.

Following a negated intransitive verb **غَيْرِ** is in the nominative, as in the following:

مَا سَافَرَ غَيْرُ طَالِبٍ وَاحِدٍ.

No one traveled except (for) one student.

### 34.5 سِوَى

This invariable particle must be followed by a noun in the genitive, thus forming an *IDhaafa*-construct. The noun following this particle can be indefinite or definite, as in the following examples:

سَافَرَ كُلُّ الطُّلَّابِ سِوَى طَالِبٍ وَاحِدٍ.

All the students traveled except (for) one.

سَافَرَ كُلُّ الطُّلَّابِ سِوَى الطَّالِبِ الْجَدِيدِ.

All the students traveled except the new one.

زَارُوا الْجَامِعَاتِ سِوَى جَامِعَةِ حَلَبَ.

They visited (all) the universities except Aleppo University.

In addition, *سوى* can have a suffixal pronoun attached to it. This pronoun is usually a referent to someone previously mentioned in the discourse:

ما سافرَ أَحَدٌ سِوَاهَا.

None traveled except for her.

لَمْ نُقَابِلْ سِوَاهُ.

We did not meet anyone except him.

In the sentence above, the pronoun refers to a female who has been previously mentioned by discourse participants; in the second the pronoun refers to a person previously introduced.

### 34.6 ما خَلا

This particle, infrequently used, is invariable; its behavior is similar to that of *ما عدا* introduced above. In other words, the noun following *ما خَلا* must be in the accusative, as in the following:

شَاهَدَتِ الْمُعَلِّمَةُ كُلَّ الطُّلَّابِ مَا خَلا طَالِبًا وَاحِدًا.

The teacher saw all the students except (for) one.

زُرْنَا الْمَدَارِسَ مَا خَلا «مَدْرَسَةَ غَرْنَاطَةَ».

We visited (all) the schools except Granada School.

### 34.7 خَلا

A variation of *ما خَلا* is *خَلا* without the negative particle *ما*. The noun following this particle can be either in the accusative, as in the following example:

شَاهَدَتِ الْمُعَلِّمَةُ الطُّلَّابَ خَلا طَالِبًا وَاحِدًا.

The teacher saw (all) the students except (for) one.

Or it can be in the genitive, as in the following:

شَاهَدَتِ الْمُعَلِّمَةُ الطُّلَّابَ خَلا طَالِبٍ وَاحِدٍ.

The teacher saw (all) the students except (for) one.

### 34.8 حاشا

This particle is invariable; it cannot be preceded by the negative particle *ما*. The noun following *حاشا* can be either in the accusative, as in the following:

حَضَرَ الْمُدِيرُونَ حَاشَا مُدِيرًا.

The directors came except for one.

Or it can be in the genitive, as in:

حَضَرَ الْمُدِيرُونَ حَاشَا مُدِيرٍ.

The directors came except for one.

The particles that are not preceded by the negative particle *ما*, namely *حاشا* / *عدا* and *خالا*, exhibit identical behavior in that they are followed by either accusative or genitive nouns.

### 34.9 بِاسْتِثْنَاءِ

The notion of exception can be expressed by the use of the invariable prepositional phrase *بِاسْتِثْنَاءِ*, which consists of the preposition *بِ* and the *maSdar* *اِسْتِثْنَاءِ*. It may be used with affirmative or negated sentences. This phrase could be the first noun in the *IDhaafa*-construct, as in the following example:

حَضَرَ كُلُّ الطَّلَافِ بِاسْتِثْنَاءِ طَالِبٍ وَاحِدٍ.

All the students came except (for) one student.

مَا سَافَرَتِ الْمُعَلِّمَاتُ بِاسْتِثْنَاءِ مُعَلِّمَةٍ وَاحِدَةٍ.

The teachers (F) did not travel except (for) one.

دَخَلَتْ كُلُّ الصُّفُوفِ بِاسْتِثْنَاءِ صَفٍّ وَاحِدٍ.

She entered all the classrooms except (for) one.



## CHAPTER 35

# Vocative المُنَادِي

The vocative structure is the means of calling for an addressee's attention. The most commonly used vocative particles, حُرُوفُ النِّدَاءِ in Arabic, are the following: يَا followed by أَيُّهَا and أَيَّتُهَا. There are less commonly used particles that include أَيَا and أَيُّي. Each of these particles is restricted in usage. In addition, each has an impact on the case and determination (definite/indefinite) of nouns following it. Each particle is presented separately.

### 35.1 يَا

يَا is commonly used to address a specific person or specific persons directly. Masculine or feminine nouns can follow this particle. يَا can be followed by:

1. A proper noun, such as مَرْيَمَ، أَحْمَدَ، as in يَا أَحْمَدُ or يَا مَرْيَمَ
2. A common indefinite noun or title of a person familiar to the interlocutor. The noun in this instance must be in the nominative case without the *tanwiin* "nunation," as in the following examples:

يَا أُسْتَاذُ O, professor

يَا طَالِبُ O, student

يَا سَيِّدَةُ O, madam

يَا آنِسَةَ O, miss

3. An *IDhaafa*-construct. The noun following يَا, in this case, i.e. the first noun of the *IDhaafa*, must be in the accusative without the *tanwiin*, as in the following examples:

يَا أُسْتَاذَ الْأَدَبِ الْعَرَبِيِّ... O, professor of Arabic literature

يَا مَلِكَ الْبِلَادِ... O, your majesty

- يا أَخَا الْعَرَبِ... O, dear friend  
 يا مُعَلِّمَ الصَّفِّ... O, teacher  
 يا طَالِبَ الْجَامِعَةِ... O, university student  
 يا أَمِيرَ الْمُؤْمِنِينَ... O, the commander of the faithful

Dual nouns in the accusative can follow this particle. In the *IDhaafa*-construct the *nuun* in dual or plural nouns must be dropped, as in the following:

- يا مُهَنْدِسِي الشَّرَكَةِ... O, you (D) engineers (M)  
 يا طَالِبَيْ الصَّفِّ... O, you (D) students (F)  
 يا أُسْتَاذَتِي الْجَامِعَةِ... O, you (D) university professors (F)

Similarly, plural nouns can also follow this particle. Regular masculine plural nouns in the *IDhaafa*-construct lose their *nuun*, as in the following:

- يا مُعَلِّمِي الْجَامِعَةِ... O, you (Pl) university professors (M)  
 يا مُدِيرِي الشَّرَكَةِ... O, you (Pl) company directors (M)  
 يا طَالِبَاتِ الصَّفِّ... O, you (Pl) students (F)  
 يا مُهَنْدِسَاتِ الشَّرَكَةِ... O, you (Pl) engineers (F)

4. A common indefinite noun. The noun in this instance must be indefinite, accusative with the *tanwiin*. This construction is used when the addressee is not known or familiar to the speaker, as in the following examples:

- يا رَجُلًا لَا تَرْمِ الْوَرَقَ فِي الشَّارِعِ! Sir, don't throw paper in the street!  
 يا طَالِبًا، أُدْرُسُ تَنْجَحُ! O, student (M), if you study, you  
 will be successful!  
 يا سَيِّدَةً، اِرْجِعِي إِلَى الْوَرَاءِ مِنْ فَضْلِكَ! Madam, please go back!

5. A derived adjective, whether اِسْمُ الْفَاعِلِ “active participle,” or اِسْمُ الْمَفْعُولِ “passive participle,” or a regular adjective, as in the following:

|                                               |                                                                |
|-----------------------------------------------|----------------------------------------------------------------|
| يا ظالماً، اتَّقِ اللهَ!                      | O, you oppressor, fear God!                                    |
| يا كَسُولاً حَانَ وَقْتُ الْعَمَلِ!           | O, you lazy one, time to work!                                 |
| يا مَظْلُوماً، الْفَرَجُ آتٍ!                 | O, you oppressed, relief is near/coming!                       |
| يا مُحْسِناً لَا تَبْخُلْ عَلَى الْفُقَرَاءِ! | O, you charitable one, don't be<br>tight-fisted with the poor! |

It is possible to drop the vocative particle يا in addressing a person or persons familiar to the caller. The structure is an *IDhaafa*-construct with the first noun in the accusative, as in the following examples:

|                    |                             |
|--------------------|-----------------------------|
| صَدِيقَ الْعُمَرِ! | O, my lifelong friend!      |
| طُلَّابَ الصَّفِّ! | Students!                   |
| زَيْنَ الشَّبَابِ! | You, the handsomest of men! |

However, the deletion of يا is not possible with الله “God,” as in the following:

يا الله! O, God!

The use of يا as a vocative particle denotes a stylistic variation known in Arabic grammar as *اِسْتِغَاثَة* “invocation for help.” The use of يا in this case is obligatory and must be followed by ل in specifying the problem, as in:

|                            |                             |
|----------------------------|-----------------------------|
| يا لِلْحُرَّاسِ لِلنَّارِ! | O, guards, fire!            |
| يا لِلنَّاسِ لِلْمُصَابِ!  | O, people, the injured one! |

Moreover, يا expresses exclamation when a person witnesses an awe-inspiring phenomenon or event. يا can be followed, in this case, by ل or لا attached to a definite noun, as in the following, expressing exclamation about an awe-inspiring event or person:

|                                    |                |
|------------------------------------|----------------|
| يا لِلْحُسْنِ! or يا لِلْحُسْنِ!   | What a beauty! |
| يا لِلْغُرُوبِ! or يا لِلْغُرُوبِ! | What a sunset! |

The preceding exclamation can be expressed without **لَ** or **لِ**, thus making the nouns accusative, as in the following:

يا حُسْنًا! What a beauty!

يا غُرُوبًا! What a sunset!

The phrase **يا إلهي** “Oh, my God!” is not so much a call to God for help as it is an expression of wonderment and surprise as a result of observing some event or phenomenon. Whereas the phrase **يا إلهي** uses the vocative particle **يا** this particle is dropped in the use of **اللَّهُمَّ**, as in:

اللَّهُمَّ، أَعْطِنَا الصَّبْرَ! God, give us patience!

اللَّهُمَّ، مِنْكَ الْعَفْوَ وَالْمَغْفِرَةُ! God, we seek forgiveness from You!

## 35.2 نُذْبَةٌ “LAMENTATION”

Another form of the vocative is what Arab grammarians refer to as نُذْبَةٌ “lamentation,” which is often used to express sadness, impatience, or a feeling of impending or manifest disaster, or one that has happened. Two particles are used in *nudba*, namely **يا** or **وا**. However, the use of **يا** is less common than **وا**, which is often followed by the name of a person or a place in the nominative to whom a disaster has befallen, as in the following:

وا مُحَمَّدًا! O, Muhammad!

وا فَاطِمَةَ! O, Fatima!

The noun following **وا** often has the suffixal pronoun for third person masculine singular appended to it, namely **ه**, by which someone bemoans the fate of a person or thing dear to his/her heart. Consider the following:

وا لَيْلَاهُ! O, my Laila!

وا قُدْسَاهُ! O, what befell Jerusalem!

The *nudba* particle can be followed by the *IDhaafa*-construct, in which the first noun must be in the accusative, as in the following:

وا مُصْلِحَ الْوَطَنِ! O, reformer of the land!  
 وا نَاشِرَ الْعِلْمِ! O, promulgator of knowledge!

### 35.3 أَيُّهَا

أَيُّهَا is used in public speeches with masculine nouns, or with a mixed group of males and females. In modern Arab societies, this particle is often used to introduce radio or television programs, or speakers in a public speech setting. Nouns following this particle must have the definite article **الـ** and must be in the nominative. Nouns following singular, dual, or plural nouns can follow أَيُّهَا. Consider the following examples:

أَيُّهَا الْأَخُ الْكَرِيمُ! My dear friend!  
 أَيُّهَا الْأَخَوَانِ الْكَرِيمَانِ! My dear friends (M, D)!  
 أَيُّهَا الْإِخْوَةُ الْمُوَطِنُونَ! My countrymen (M, Pl)!  
 أَيُّهَا الْأَسَاتِذَةُ الْكَرَامُ! Distinguished professors (M, Pl)!  
 أَيُّهَا السَّيِّدَاتُ وَالْأَنَسَاتُ وَالسَّادَةُ الْكَرَامُ! Esteemed ladies and gentlemen (F/M, Pl)!

### 35.4 أَيَّتُهَا

أَيَّتُهَا is used with feminine nouns to address an all-female group. The noun following أَيَّتُهَا must be in the nominative, as in the following:

أَيَّتُهَا السَّيِّدَاتُ الْكَرِيمَاتُ! Gracious ladies (F)!  
 أَيَّتُهَا الْمُعَلِّمَاتُ الْفَاضِلَاتُ! Highly esteemed teachers (F)!  
 أَيَّتُهَا الْخَرِيجَاتُ النَّجِيَّاتُ! Distinguished graduates (F)!

### 35.5 يا أَيُّهَا / يا أَيُّهَا

In Quranic Arabic يا أَيُّهَا and يا أَيُّهَا are combined in one vocative particle يا أَيُّهَا, as in:

يا أَيُّهَا الَّذِينَ آمَنُوا... O, believers...

يا أَيُّهَا النَّاسُ... O, people...

يا أَيُّهَا and يا are also combined to address feminine nouns, as in:

يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ O, [thou] soul in complete satisfaction...

يا أَيُّهَا and يا أَيُّهَا are heard in Modern Standard Arabic, especially in formal speeches.

### 35.6 أَيُّ

The vocative particle أَيُّ is used less frequently in Modern Standard Arabic. This particle is likely to be encountered in elevated styles of written Arabic, usually followed by a definite diminutive or proper noun, typically a son or a daughter. Its usage expresses emotional closeness to the addressee, as in the following:

أَيُّ بُنَيَّ! O, my [little] son!

أَيُّ بِنْتِي! O, my [little] daughter!

أَيُّ أَحْمَد! O, Ahmad!

The word بُنَيَّ is the diminutive form of ابْنُ “son.” On the other hand, بِنْتِي has the diminutive form بِنْتِيَّة derived from بِنْتُ “daughter, girl,” plus the possessive suffix ي “my.”

## CHAPTER 36

# Exclamation التَّعَجُّبُ

Several forms are used to express exclamation, wonderment, a sense of awe or disgust.

### 36.1 ما PLUS COMPARATIVE ADJECTIVES

One method is by the use of the particle ما followed by a comparative form of an adjective expressing a state. The comparative adjective must always be in the accusative case, ending with one *fat-Ha*. Following ما plus the comparative adjective form, a noun in the accusative case must be used. Consider the following examples:

ما أَجْمَلَ السَّمَاءَ!      How beautiful the sky is!  
ما أَلَذَّ الطَّعَامَ!      How delicious this food is!  
ما أَفْظَعَ هَذِهِ الْحَرْبَ!      How horrible this war is!

With basic color words such as أَحْمَرُ “red,” أَزْرَقُ “blue,” and others formed from أَفْعَلَّ verbs (Form IX), the preceding paradigm does not apply. Instead, the accusative comparative forms of adjectives which express the intensity of color such as أَشَدَّ (from شَدِيدٌ “strong, intense”) and أَغْمَقَ (from غَامِقٌ “deep in color”) are used (see Chapter 4 on color adjectives). This adjective form is followed by the *maSdar* for colors in the accusative. The noun following the *maSdar* is in the genitive, essentially forming the second noun of the *IDhaafa*-construct. Examine the following examples:

ما أَشَدَّ حُمْرَةَ الْأَزْهَارِ!      How deep the redness of flowers is!  
ما أَغْمَقَ خُضْرَةَ الشَّجَرِ!      How deep the verdancy of trees is!

Similarly, the expression *مَا أَشَدَّ* “how intense,” or others expressing degrees of intensity such as *مَا أَكْثَرَ* “how much,” or *مَا أَقَلَّ* “how less, few,” for example, are used with *maSdars* derived from intransitive verbs, such as *غَضِبَ* “anger,” from *غَضِبَ* “to be angry,” and *نَوَّمَ* “sleep,” from *نَامَ* “to sleep.” This also applies to *maSdars* such as *حُبَّ* derived from the transitive verb *أَحَبَّ* “to love, to like.” Examine the following:

*مَا أَشَدَّ غَضَبُهَا!* How deep her anger is!

*مَا أَسْرَعَ نَوْمُهُ!* How fast he goes to sleep!

*مَا أَعَمَّقَ حُبُّ الْأُمِّ!* How deep is a mother's love!

*مَا أَكْثَرَ إِيمَانَهُ!* How deep his belief is!

A nominal relative clause can follow the exclamatory *مَا* plus the comparative adjective form. Such a clause may begin with *أَنَّ* followed by a verb in the subjunctive, as in the following:

*مَا أَصْعَبَ أَنْ يَتَأَقَّلَمَ الْإِنْسَانُ فِي بَيْتَةٍ جَدِيدَةٍ!*  
How difficult for people to adapt to a new environment!

*مَا أَرْوَعَ أَنْ يُحِبُّ الْأَخُ أَخَاهُ!*  
How wonderful for people to love one another!

*أَنَّ* plus the subjunctive verb can be replaced by a *maSdar* derived from the verb following *أَنَّ* producing an *IDhaafa*-construct. The previous two examples can be expressed as follows:

*مَا أَصْعَبَ تَأَقَّلَمَ الْإِنْسَانِ فِي بَيْتَةٍ جَدِيدَةٍ!*  
How difficult for people to adapt to a new environment!

*مَا أَرْوَعَ حُبَّ الْأَخِ لِأَخِيهِ!*  
How wonderful for people to love one another!

## 36.2 *مَا ... مَا* PLUS VERBAL PHRASES

Another type of exclamatory clause begins with the exclamatory *مَا* plus a comparative adjective, followed by *مَا* and a verb in the present tense indicative, as in the following:



ما أَشَدَّ ما يُقاسِي مِنَ آلامٍ! How intense are his pains!  
 ما أَسْرَعَ ما يَفُورُ غَضَبُهُ! How fast his anger boils!

Again, accusative *maSdars* of the verbs following the second ما in the preceding sentences can replace ما plus the indicative verb to convey the same meaning, as in the following:

ما أَشَدَّ مُقاساتُهُ مِنَ آلامٍ! How intense are his pains!  
 ما أَسْرَعَ فَوْرَةَ غَضَبِهِ! How fast his anger boils!

### 36.3 بِ أَفْعَلْ

Another less frequently used way of expressing exclamation in Modern Standard Arabic is by constructing verbs from adjectives according to the بِ أَفْعَلْ pattern. Such verbal patterns must adhere to the following conditions: the verb from which the adjective is derived must be tri-consonantal in the active voice, not preceded by a negative particle. Additionally, these adjectives must express characteristics that allow comparison. Thus, the adjective كَرِيم “noble, generous,” is based on كَرَم “to be generous, noble.” The exclamatory form according to بِ أَفْعَلْ is, therefore, أَكْرَمُ. From حَسَنُ “to be good,” the form أَحْسَنُ بِ أَفْعَلْ is derived. In discourses, one hears the following:

أَكْرَمُ بَزِيدٍ مِنْ رَجُلٍ! What a noble man, Zayd!  
 أَحْسَنُ بِهِ مِنْ صَدِيقٍ! What a good friend he is!

### 36.4 يا لـ / لـ

Exclamation can also be expressed by the use of the vocative particle يا followed by a noun in the genitive case that must begin with the preposition لـ or لـ. Examine the following examples:

يا لِحِجَالِ هَذِهِ الْمَرْأَةِ! How beautiful this woman is!  
 يا لِحِجَالِ هَذِهِ الْمَرْأَةِ! How beautiful this woman is!  
 يا لِعَرَابَةِ هَذَا السُّؤَالِ! How strange this question is!  
 يا لِعَرَابَةِ هَذَا السُّؤَالِ! How strange this question is!

The preceding exclamatory phrases form an *IDhaafa*-construct. The exclamatory **يا**, however, can be followed by a single noun with the preposition **لـ** or **لهـ** prefixed to it. Examine the following:

**يا لِلْعَجَبِ!** How strange this is!

**يا لِلْعَجَبِ!** How strange this is!

**يا لِلزَّمنِ!** *lit.* “Woe to time!” [Times have changed!]

**يا لِلزَّمنِ!** *lit.* “Woe to time!” [Times have changed!]

**يا** can be followed by **لـ** with a pronoun suffix attached to it, as in the following:

**يا لَهُ مِنْ رَجُلٍ!** What a man!

**يا لَهَا مِنْ سَيِّدَةٍ فَاضِلَةٍ!** What a gracious lady!

Finally, the following commonly used phrases are considered a part of exclamation:

**سُبْحَانَ اللَّهِ!** Praise the Lord!

**ما شاءَ اللَّهُ!** Amazing!

**يا إلهي!** O my God!

**يا سَلام!** Good heavens!

**اللَّهُ أَكْبَرُ!** What a wonderful thing!

### 36.5 كَمْ

**كَمْ** “how much, how many,” was introduced in Chapter 6 as an interrogative particle and mentioned as a particle used in *tamyiiz* (see Chapter 33 on *tamyiiz*).

It can also be used to express exclamation, as in the following examples:

**كَمْ هُوَ غَبِيٌّ!** How stupid he is!

**كَمْ هِيَ جَمِيلَةٌ!** How beautiful she is!

**كَمْ هَذَا الطَّقْسُ رَائِعٌ!** How wonderful this weather is!

### 36.6 نِعَم AND بُئْسَ

There are two fossilized lexical items not considered part of exclamation, the subject of study in this chapter. These two items are used to extoll someone's or something's virtue, or to disparage or derogate someone or something: one positive نِعَم "how good," and the other negative بُئْسَ "how awful." These can be followed by nouns in the nominative or clauses beginning with ما, as in the following examples:

|                                                        |                                                                   |
|--------------------------------------------------------|-------------------------------------------------------------------|
| نِعَمَ الرَّجُلُ!                                      | What a good man he is!                                            |
| نِعَمَ مَا أَلَاقِي مِنْ كَرَمٍ فِي هَذِهِ الْبِلَادِ! | How wonderful, what I encounter<br>of generosity in this country! |
| بُئْسَتْ تِلْكَ الْأَوْضَاعُ!                          | How awful these situations are!                                   |
| بُئْسَ مَا قَالَهُ مِنْ هُرَاءٍ!                       | How awful, what nonsense he said!                                 |

## CHAPTER 37

# البَدَل Apposition

The literal meaning of بَدَل is substitution. The accepted term among grammarians is “apposition,” or “appositional noun,” or “noun in apposition.” Some traditional grammarians of Arabic have called this grammatical structure “explanation,” “clarification,” or “repetition.”

Structurally, this amounts to juxtaposing a noun or noun phrase to another noun to reinforce the former and to provide more complete information, or to remove possible ambiguities. Generally, there is agreement between these two nouns in case, number, gender, and determination (definiteness/indefiniteness). Nouns of apposition, or substitution, are of four kinds:

### 37.1 SUBSTITUTION OF A NOUN FOR THE WHOLE

Examine the following examples:

كَلَّمَنِي أَحْمَدُ أَخُوكَ. Ahmad, your brother, talked to me.  
قَرَأْنَا عَنْ عُمَرَ، الْخَلِيفَةِ الْعَادِلِ. We read about Omar, the just Caliph.

In these sentences, أَخُوكَ “your brother” can totally substitute for the noun أَحْمَدُ and the phrase الْخَلِيفَةُ الْعَادِلُ “the Just Caliph” can substitute for عُمَرَ “Omar.” They are in agreement with these nouns in case, in addition to number, gender, and determination.

Repetition of nouns or noun phrases for further descriptive purposes is often encountered, as in the following examples:

مَشَيْنَا فِي الشُّوَارِعِ، الشُّوَارِعِ الْمُرْدَحَةِ بِالْمُصْطَافِينَ.  
We walked in the streets, the streets full of tourists.  
تَسَلَّقْنَا الْجِبَالَ الْعَالِيَةَ، وَأَيَّ جِبَالٍ!  
We climbed the high mountains, what mountains!

## 37.2 SUBSTITUTION OF A PART FOR THE WHOLE

In this case, the noun in apposition must have attached to it a suffix pronoun that agrees in number and gender with the antecedent noun, as in the following:

قَرَأْتُ الْكِتَابَ نِصْفَهُ. I read the book, one-half of it.  
 شَرَبْتُ الْكَأْسَ ثُلُثَهَا. I drank the glass, one-third of it.

## 37.3 COMPREHENSIVE SUBSTITUTION

The noun in apposition agrees with the substituted noun in case, and it must also attach to a suffix pronoun agreeing in number and gender with the substituted noun. Examine the following example:

أَعْجَبَنِي الْمُدِيرُ صَبْرَهُ. The director pleased me, his patience.

## 37.4 CORRECTING ONESELF

Finally, a noun is said to be in apposition to another noun when a speaker corrects himself or herself by mentioning a noun unlike the one which he or she uttered erroneously. Thus, if one intends to state that one read a book, but slipped up and mentioned another object of reading, one repeats the intended noun. Examine the following example:

قَرَأْتُ رِسَالَةً، كِتَابًا. I read a letter, a book.

Thus رِسَالَةً “a letter” in the preceding example is in apposition to كِتَابًا “a book.” Note that these words share the same case marker and determination.

## CHAPTER 38

# Emphasis التَّوكِيد

The quantifiers كُلَّ and جَمِيعَ “all of,” بَعْضَ and مُعْظَمَ “most of,” were presented in Chapter 31. Their use in sentences can indicate emphasis of nouns. Additionally, the use of إِنَّ “indeed” at the beginning of equational sentences (see Chapter 21) was indicated to add emphasis to propositions expressed in sentences. In what follows, two more elements that indicate emphasis of nouns will be presented, namely نَفْسُ and عَيْنُ, both with the meaning of “same [himself/herself].”

### 38.1 عَيْنُ / نَفْسُ

عَيْنُ and نَفْسُ must follow the nouns intended for emphasis. However, the use of these two elements in positions before nouns is becoming increasingly widespread in Modern Literary Arabic. When they follow nouns, نَفْسُ or عَيْنُ function as adjectives (see Chapter 4 on adjectives). However, نَفْسُ and عَيْنُ are invariable with respect to gender. When either نَفْسُ or عَيْنُ follow a noun, the masculine, singular suffix pronoun هُ (or هَ when preceded by a *kasra* or a *yaa'*) or the feminine, singular pronoun هَا must attach to نَفْسُ or عَيْنُ, as in the following examples:

- وَصَلَ الْمُدِيرُ عَيْنُهُ.    The director (M, Sg) himself arrived.  
وَصَلَتِ الْمُدِيرَةُ عَيْنُهَا.    The director (F, Sg) herself arrived.

عَيْنُ and نَفْسُ assume the same case of the noun preceding them. Consider the following:

- قَابَلْنَا الْمُدِيرَ نَفْسَهُ.    We met the director (M, Sg) himself.  
قَابَلْنَا الْمُدِيرَةَ نَفْسَهَا.    We met the director (F, Sg) herself.

### 38.1.1 عَيْن / نَفْس in the dual

When نَفْس or عَيْن follows a noun in the dual, two options are available: Either the singular forms of these words are used, or their dual forms نَفْسَان and عَيْنَان, respectively. The dual forms are invariable with respect to gender; however, they must agree in case with the preceding noun. Examine the following examples, in which the first pair is in the singular, the second in the dual:

- سَافَرَ المَدِيرَانِ نَفْسُهَا.    The two directors (M) themselves left.  
 سَافَرَتِ المَدِيرَتَانِ نَفْسُهَا.    The two directors (F) themselves left.  
 سَافَرَ المَدِيرَانِ نَفْسَاهُمَا.    The two directors (M) themselves left.  
 سَافَرَتِ المَدِيرَتَانِ نَفْسَاهُمَا.    The two directors (F) themselves left.

Recall that the *nuun* of نَفْسَان is dropped when the dual suffix هُمَا is attached, essentially forming an *IDhaafa*-construct.

The noun emphasized in the following two sentences, i.e., المَدِيرَتَيْن, is in the accusative case. In the first sentence عَيْن is in the singular; in the second it is in the dual.

- قَابَلْنَا المَدِيرَتَيْنِ عَيْنُهَا.    We met the two directors (F) themselves.  
 قَابَلْنَا المَدِيرَتَيْنِ عَيْنَيْهَآ.    We met the two directors (F) themselves.

### 38.1.2 عَيْن / نَفْس in the plural

The plural of نَفْس or عَيْن is formed according to the pattern أَفْعَل generating أَفْعُس or أَفْعَيْن. The appropriate masculine plural suffix pronoun هُمْ, or the feminine plural suffix pronoun هُنَّ must attach to أَفْعُس or أَفْعَيْن. أَفْعُس or أَفْعَيْن are invariable with respect to gender; however, they must agree in case with the noun preceding them, as in the following examples:

- وَصَلَّتِ المُعَلِّمَاتُ أَنفُسُهُنَّ.  
 The teachers (F, Pl) themselves arrived.  
 قَابَلْنَا المُعَلِّمَاتِ أَنفُسَهُنَّ.  
 We met the teachers (F, Pl) themselves.

تَكَاتَبُوا مَعَ الْمُدِيرِينَ أَنْفُسِهِمْ.

They corresponded with the directors (M, PI) themselves.

Recall that the accusative marker of feminine plural nouns ending with ات is always a *kasra*, not a *fat-Ha*.

With non-human plurals such as مُدُن “cities” or كُتُب “books,” for example, only the singular form نَفْس or عَيْن can be used. The suffix pronoun attached to these words must be the feminine singular form ها, used in reference to non-human plural nouns, as in the following examples:

زَارَتِ الصَّدِيقَةُ الْمُدْنَ نَفْسَهَا.

The friend (F) visited the same cities. (*lit.* “the cities themselves”)

قَرَأَ الطُّلَابُ الْكُتُبَ نَفْسَهَا.

The students read the same books. (*lit.* “the books themselves”)

### 38.2 ذَات “SELF”

In Modern Standard Arabic, the word ذات “self” is often used for emphasis. Thus, one frequently encounters sentences like the following:

سَنُقَابِلُ الْمُدِيرَ ذَاتَهُ.

We shall meet the director himself.

كُلَّ أُسْبُوعٍ نَجْتَمِعُ مَعَ الْوَزِيرَةِ ذَاتِهَا.

Every week, we meet with the minister herself.

### 38.3 EMPHASIS BY PRONOUN REPETITION

Emphasis can also be indicated by the repetition of an independent pronoun in reference to a suffixal pronoun mentioned in the sentence. This suffixal pronoun functions as antecedent to the independent pronoun used. Examine the following sentences:

قَابَلْنَا الْمُدِيرَ وَتَكَلَّمْنَا مَعَهُ هُوَ.

We met the director and we spoke with him.



مَرَرْتُ بِكَ أَنْتَ.

I passed you.

رُجُوعُهَا هِيَ مِنَ الْمَنْفَى كَانَ نَصْرًا كَبِيرًا لِلْحِزْبِ.

Her return from exile was a big victory for the [political] party.

The independent pronouns هُوَ “he,” أَنْتَ “you (M),” and هِيَ “she” in the preceding sentences add emphasis to the referents that preceded them in these sentences.

# Appendix A: hollow verbs

## WAAW HOLLOW VERBS

|                   |                                       |
|-------------------|---------------------------------------|
| بَاخَ / يَبْخُ    | to reveal a secret                    |
| بَاسَ / يَبْسُ    | to kiss                               |
| بَالَ / يَبُولُ   | to urinate                            |
| تَابَ / يَتُوبُ   | to repent                             |
| تَاقَ / يَتَوَقُّ | to long, to yearn                     |
| ثَابَ / يَثُوبُ   | to return, to come back to s.th.      |
| ثَارَ / يَثُورُ   | to rebel, to revolt                   |
| جَابَ / يَجُوبُ   | to travel extensively                 |
| جَادَ / يَجُودُ   | to become good, to grant generously   |
| جَارَ / يَجُورُ   | to wrong, to deviate                  |
| جَازَ / يَجُوزُ   | to become possible                    |
| جَاعَ / يَجُوعُ   | to get hungry                         |
| جَالَ / يَجُولُ   | to wander around, to roam             |
| حَازَ / يَحُوزُ   | to obtain, to acquire                 |
| حَالَ / يَحُولُ   | to prevent, to be in the way of s.th. |
| حَامَ / يَحُومُ   | to rotate around, to navigate around  |
| خَاضَ / يَخْوضُ   | to wade through, to discuss, to wage  |
| خَانَ / يَخُونُ   | to betray                             |
| دَاخَ / يَدْخُ    | to become dizzy                       |
| دَارَ / يَدُورُ   | to rotate, to evolve                  |
| دَاسَ / يَدُوسُ   | to tread, to step                     |
| دَامَ / يَدُومُ   | to last                               |

|                  |                                             |
|------------------|---------------------------------------------|
| ذَادَ / يَذُودُ  | to defend                                   |
| ذَاقَ / يَذُوقُ  | to taste                                    |
| رَاجَ / يَرُوجُ  | to be spread, to circulate, to sell well    |
| رَاحَ / يَرُوحُ  | to go away                                  |
| رَادَ / يَرُودُ  | to walk about, to move about                |
| رَاَزَ / يَرُوزُ | to weigh, to assess                         |
| رَاقَ / يَرُوقُ  | to be clear (liquid), to give s.o. pleasure |
| زَالَ / يَزُولُ  | to cease, to go away                        |
| سَاحَ / يَسُوحُ  | to travel                                   |
| سَاحَ / يَسُوحُ  | to be or become slippery, soft              |
| سَادَ / يَسُودُ  | to prevail, to be or become master          |
| سَاسَ / يَسُوسُ  | to govern, to rule, to dominate             |
| سَاغَ / يَسُوغُ  | to be easy to swallow                       |
| سَاقَ / يَسُوقُ  | to drive                                    |
| سَامَ / يَسُومُ  | to offer for sale                           |
| صَاغَ / يَصُوغُ  | to form, to shape                           |
| صَالَ / يَصُولُ  | to assault                                  |
| صَامَ / يَصُومُ  | to fast                                     |
| صَانَ / يَصُونُ  | to protect                                  |
| طَافَ / يَطُوفُ  | to walk around                              |
| عَادَ / يَعُودُ  | to return                                   |
| عَامَ / يَعُومُ  | to swim, to float                           |
| غَاصَ / يَغُوصُ  | to plunge deep into                         |
| فَاتَ / يَفُوتُ  | to pass away                                |
| فَاحَ / يَفُوحُ  | to diffuse an aroma                         |
| فَارَ / يَفُورُ  | to boil over                                |
| فَارَ / يَفُوزُ  | to succeed, to win                          |
| فَاقَ / يَفُوقُ  | to exceed                                   |
| قَادَ / يَقُودُ  | to lead                                     |
| قَالَ / يَقُولُ  | to say                                      |

|                  |                                         |
|------------------|-----------------------------------------|
| قَامَ / يَقُومُ  | to stand up                             |
| كَانَ / يَكُونُ  | to be                                   |
| لَاحَ / يَلُوْحُ | to appear, to emerge, to loom           |
| لَاذَ / يَلُوذُ  | to take refuge in, to seek shelter      |
| لَاكَ / يَلُوْكُ | to chew, to talk constantly about s.th. |
| لَامَ / يَلُوْمُ | to blame                                |
| مَاتَ / يَمُوْتُ | to die                                  |
| نَابَ / يَنُوْبُ | to represent s.o., to replace           |
| هَانَ / يَهُونُ  | to become easy, simple                  |

## YAA' HOLLOW VERBS

|                  |                                |
|------------------|--------------------------------|
| بَاتَ / يَبِيْتُ | to spend a night               |
| بَاضَ / يَبِيضُ  | to lay eggs                    |
| بَاعَ / يَبِيْعُ | to sell                        |
| تَاهَ / يَتِيْهُ | to lose one's way, to get lost |
| جَاءَ / يَجِيْئُ | to come, to arrive             |
| حَاكَ / يَحِيْكُ | to weave, to knit, to plot     |
| حَانَ / يَحِيْنُ | to arrive, to come (of time)   |
| خَابَ / يَخِيْبُ | to fail, to be disappointed    |
| خَاطَ / يَخِيْطُ | to sew, to tailor              |
| ذَاعَ / يَذِيْعُ | to spread (like news)          |
| زَاخَ / يَزِيْحُ | to remove                      |
| زَادَ / يَزِيْدُ | to increase, to surpass        |
| سَالَ / يَسِيْلُ | to flow                        |
| شَابَ / يَشِيْبُ | to become gray (of hair)       |
| شَاخَ / يَشِيْحُ | to become old                  |
| شَاعَ / يَشِيْعُ | to spread (of news)            |
| شَالَ / يَشِيْلُ | to carry                       |
| صَارَ / يَصِيْرُ | to become                      |
| صَاخَ / يَصِيْحُ | to shout                       |

|                 |                                        |
|-----------------|----------------------------------------|
| ضَاعَ / يَضِيعُ | to become lost, to get lost            |
| ضَافَ / يَضِيفُ | to visit, to be a guest                |
| ضَاقَ / يَضِيقُ | to become tight, to become narrow      |
| طَابَ / يَطِيبُ | to heal, to become healthy             |
| طَارَ / يَطِيرُ | to fly                                 |
| طَاشَ / يَطِيشُ | to be inconstant, to be fickle         |
| عَابَ / يَعِيبُ | to blame, to fault                     |
| عَاثَ / يَعِثُ  | to create a disaster, to create havoc  |
| عَاشَ / يَعِشُ  | to live, to dwell, to survive          |
| غَابَ / يَغِيبُ | to be absent                           |
| قَاسَ / يَقِيسُ | to measure                             |
| كَالَ / يَكِيلُ | to weigh                               |
| مَالَ / يَمِيلُ | to be inclined, to tend toward         |
| هَاجَ / يَهِيجُ | to be stirred up, to be or get excited |

### 'ALIF HOLLOW VERBS

|                 |                                     |
|-----------------|-------------------------------------|
| حَارَ / يَحَارُ | to be in a quandary, to be confused |
| خَافَ / يَخَافُ | to be afraid                        |
| خَالَ / يَخَالُ | to imagine, to fancy, to think      |
| عَافَ / يِعَافُ | to loathe, to have an aversion to   |
| غَارَ / يَغَارُ | to be jealous                       |
| كَادَ / يَكَادُ | to be just on the point of          |
| نَالَ / يَنَالُ | to obtain, to acquire               |
| هَابَ / يَهَابُ | to fear, to dread                   |
| طَالَ / يَطَالُ | to extend to                        |

# Appendix B: defective verbs

## DEFECTIVE VERBS ENDING WITH LONG 'ALIF

|                  |                                     |
|------------------|-------------------------------------|
| بَدَا / يَبْدُو  | to appear                           |
| تَلَا / يَتْلُو  | to follow, to recite                |
| حَلَا / يَحْلُو  | to become sweet                     |
| حَشَا / يَحْشُو  | to stuff                            |
| خَلَا / يَخْلُو  | to be empty                         |
| دَعَا / يَدْعُو  | to invite, to call                  |
| دَنَا / يَدْنُو  | to become close/nearer, to approach |
| رَتَا / يَرْتُو  | to darn, to mend                    |
| رَجَا / يَرْجُو  | to request                          |
| رَسَا / يَرْسُو  | to anchor                           |
| رَشَا / يَرْشُو  | to bribe s.o.                       |
| سَمَا / يَسْمُو  | to become sublime, elevated         |
| شَكََا / يَشْكُو | to complain                         |
| عَدَا / يَعْدُو  | to run                              |
| عَلَا / يَعْلُو  | to rise, go up                      |
| غَزَا / يَغْزُو  | to invade                           |
| مَحَا / يَمْحُو  | to erase, to obliterate             |

# Appendix C: doubled verbs

## DOUBLED VERBS: MIDDLE *DHAMMA*

|                 |                                         |
|-----------------|-----------------------------------------|
| بَلَّ / يَبُلُّ | to wet                                  |
| جَرَّ / يَجِرُّ | to pull, to drag, to draw               |
| حَلَّ / يَحُلُّ | to solve                                |
| دَلَّ / يَدُلُّ | to guide                                |
| رَدَّ / يَرُدُّ | to reply, respond                       |
| سَبَّ / يَسُبُّ | to curse, to insult, to call s.o. names |
| سَدَّ / يَسُدُّ | to plug, to close, to dam               |
| سَرَّ / يَسِرُّ | to please                               |
| شَدَّ / يَشُدُّ | to make firm, to tighten                |
| شَكَ / يَشْكُ   | to pierce, to doubt                     |
| صَبَّ / يَصُبُّ | to pour                                 |
| ضَرَّ / يَضُرُّ | to harm, to injure                      |
| ضَمَّ / يَضُمُّ | to bring together, to join, to embrace  |
| ظَنَّ / يَظُنُّ | to doubt                                |
| عَدَّ / يَعُدُّ | to count, to enumerate                  |
| قَصَّ / يَقْصُ  | to cut, to shear, to narrate, to tell   |
| لَفَّ / يَلْفُ  | to wrap, to go around s.th.             |
| مَدَّ / يَمُدُّ | to extend, to stretch                   |
| مَرَّ / يَمُرُّ | to pass through                         |
| مَصَّ / يَمُصُّ | to suck, to absorb                      |

|                |                            |
|----------------|----------------------------|
| نَصَّ / يَنْصُ | to stipulate               |
| هَبَّ / يَهْبُ | to get in motion, to start |
| هَزَّ / يَهْزُ | to shake                   |

## DOUBLED VERBS: MIDDLE *KASRA*

|                 |                                |
|-----------------|--------------------------------|
| تَمَّ / يَتِمُّ | to come to completion, to end  |
| جَدَّ / يَجِدُّ | to be new                      |
| جَسَّ / يَجِسُّ | to examine by touch            |
| جَفَّ / يَجِفُّ | to become dry                  |
| حَلَّ / يَحِلُّ | to settle down, to dismount    |
| رَنَّ / يَرِنُّ | to ring                        |
| شَدَّ / يَشِدُّ | to tighten, to make firm       |
| شَذَّ / يَشِذُّ | to deviate, to be an exception |
| طَنَّ / يَطِنُّ | to buzz, to drone              |
| قَلَّ / يَقِلُّ | to become less, few            |

## DOUBLED VERBS: MIDDLE *FAT-HA*

|                 |                    |
|-----------------|--------------------|
| ظَلَّ / يَظَلُّ | to remain          |
| وَدَّ / يَوَدُّ | to want, to desire |
| مَلَّ / يَمَلُّ | to become bored    |



## Appendix D: فاعِلَ verbs (Form III)

|                                 |                                |
|---------------------------------|--------------------------------|
| بَارَكَ / يُبَارِكُ             | to bless                       |
| تَابَعَ / يُتَابِعُ             | to pursue                      |
| حَادَثَ / يُحَادِثُ             | to converse with               |
| حَارَبَ / يُحَارِبُ             | to fight                       |
| حَاضَرَ / يُحَاضِرُ             | to lecture                     |
| حَافِظَ عَلَى / يُحَافِظُ عَلَى | to protect, to defend, to keep |
| حَاوَلَ / يُحَاوِلُ             | to try, to attempt             |
| رَاجَعَ / يُرَاجِعُ             | to review                      |
| رَاسَلَ / يُرَاسِلُ             | to correspond with             |
| سَاعَدَ / يُسَاعِدُ             | to assist, to help, to aid     |
| سَافَرَ إِلَى / يُسَافِرُ إِلَى | to travel                      |
| سَامَحَ / يُسَامِحُ             | to forgive                     |
| سَانَدَ / يُسَانِدُ             | to support, to buttress        |
| سَاهَمَ / يُسَاهِمُ             | to share in s.th., to partake  |
| سَاوَمَ / يُسَاوِمُ             | to bargain                     |
| شَارَكَ فِي / يُشَارِكُ فِي     | to participate                 |
| شَاهَدَ / يُشَاهِدُ             | to view, to see                |
| صَادَقَ / يُصَادِقُ             | to befriend                    |
| صَافَحَ / يُصَافِحُ             | to shake hands                 |
| طَالَبَ / يُطَالِبُ             | to demand                      |

عَالَجَ / يُعَالِجُ

to treat medically, to discuss a topic

عَاوَنَ / يُعَاوِنُ

to aid, to assist, to help

غَادَرَ / يُغَادِرُ

to depart

فَاوَّضَ / يُفَاوِضُ

to negotiate

قَابَلَ / يُقَابِلُ

to encounter, to meet

قَارَنَ / يُقَارِنُ

to compare

قَاسَمَ / يُقَاسِمُ

to share

قَاطَعَ / يُقَاطِعُ

to boycott

قَاوَمَ / يُقَاوِمُ

to resist, to oppose

كَاتَبَ / يُكَاتِبُ

to correspond with

لَا حَظَّ / يُلَا حَظُّ

to observe, to notice

مَارَسَ / يُمَارِسُ

to practice

نَافَسَ / يُنَافِسُ

to compete with

نَاقَشَ / يُنَاقِشُ

to debate, to discuss

نَاوَلَ / يُنَاوِلُ

to hand s.th. over

هَاجَرَ / يُهَاجِرُ

to immigrate

## Appendix E: أَفْعَلَ verbs (Form IV)

|                     |                                 |
|---------------------|---------------------------------|
| أَبْرَزَ / يُبْرِزُ | to highlight, to make prominent |
| أَجْلَسَ / يُجْلِسُ | to seat                         |
| أَخْضَرَ / يُخْضِرُ | to bring                        |
| أَخْبَرَ / يُخْبِرُ | to inform                       |
| أَخْرَجَ / يُخْرِجُ | to expel, to bring out          |
| أَدْخَلَ / يُدْخِلُ | to let in, to insert            |
| أَزْبَكَ / يُزْبِكُ | to confuse, to confound         |
| أَرْسَلَ / يُرْسِلُ | to send, to dispatch            |
| أَسْرَعَ / يُسْرِعُ | to hurry, to speed up           |
| أَعْجَبَ / يُعْجِبُ | to please                       |
| أَعْلَمَ / يُعْلِمُ | to inform                       |
| أَعْلَنَ / يُعْلِنُ | to announce, to advertise       |
| أَقْبَلَ / يُقْبِلُ | to approach                     |
| أَقْدَمَ / يُقْدِمُ | to embark upon                  |
| أَكْرَمَ / يُكْرِمُ | to honor, to treat generously   |
| أَكْمَلَ / يُكْمِلُ | to complete, to finish          |
| أَنْتَجَ / يُنتِجُ  | to produce, to put out          |

# Appendix F: verbs requiring the use of 'anna أَنْ

## VERBS OF “KNOWING,” “UNDERSTANDING,” “DOUBTING,” ETC.

|                            |                                    |
|----------------------------|------------------------------------|
| أَذْرَكَ / يُذَرِّكُ       | to realize                         |
| اتَّضَحَ / يَتَّضِحُ       | to become obvious, to become clear |
| اسْتَنْجَحَ / يَسْتَنْجِحُ | to conclude                        |
| أَظْهَرَ / يُظْهِرُ        | to reveal, to show                 |
| اعْتَبَرَ / يَعْتَبِرُ     | to consider, to count              |
| افْتَرَضَ / يَفْتَرِضُ     | to suppose                         |
| اقْتَنَعَ / يَقْتَنِعُ     | to become convinced                |
| بَدَا / يَبْدُو            | to appear, to seem                 |
| بَيَّنَّ / يُبَيِّنُ       | to reveal, to show                 |
| تَبَيَّنَّ / يُتَبَيَّنُ   | to become clear, to become evident |
| تَصَوَّرَ / يَتَصَوَّرُ    | to imagine, to think               |
| حَسَّ / يَحْسُ             | to feel                            |
| رَأَى / يَرَى              | to see, to view                    |
| شَعَرَ / يَشْعُرُ          | to feel, to sense                  |
| شَكَّ / يَشْكُ             | to doubt                           |
| ظَنَّ / يَظُنُّ            | to think, to suspect               |
| ظَهَرَ / يُظْهِرُ          | to appear, to surface              |
| عَرَفَ / يَعْرِفُ          | to know, to be familiar with       |
| عَلِمَ / يَعْلَمُ          | to know, to learn                  |

|                       |                          |
|-----------------------|--------------------------|
| عَنِ / يَعْنِي        | to mean                  |
| فَهُمْ / يَفْهَمُ     | to understand            |
| قَدَّرَ / يُقَدِّرُ   | to estimate, to guess    |
| لَا حَظَّ / يُلَاحِظُ | to observe               |
| وَجَدَ / يَجِدُ       | to find out, to discover |

### VERBS OF "MENTIONING," "HEARING," "REPORTING," ETC.

|                               |                          |
|-------------------------------|--------------------------|
| أَجَابَ / يُجِيبُ             | to answer, to respond    |
| أَخْبَرَ / يُخْبِرُ           | to inform, to tell       |
| أَشَارَ إِلَى / يُشِيرُ إِلَى | to point to, to indicate |
| أَعْلَمَ / يُعْلِمُ           | to inform                |
| أَعْلَنَ / يُعْلِنُ           | to announce, to declare  |
| أَفَادَ / يُفِيدُ             | to inform, to report     |
| أَوْضَحَ / يُوضِّحُ           | to clarify, to reveal    |
| ذَكَرَ / يَذْكُرُ             | to mention               |
| رَدَّ / يَرُدُّ               | to reply                 |
| رَدَّدَ / يُرَدِّدُ           | to repeat                |
| زَعَمَ / يَزْعُمُ             | to allege, to claim      |
| سَأَلَ / يَسْأَلُ             | to ask                   |
| سَمِعَ / يَسْمَعُ             | to hear                  |
| قَرَأَ / يَقْرَأُ             | to read                  |
| كَتَبَ / يَكْتُبُ             | to write, to record      |
| كَرَّرَ / يُكَرِّرُ           | to repeat, to reiterate  |
| لَمَّحَ / يُلَمِّحُ           | to hint, to imply        |
| وَشَى / يَتَشَى               | to inform against s.o.   |
| وَضَّحَ / يُوضِّحُ            | to clarify               |

## VERBS OF “ANGER,” “SURPRISE,” “HAPPINESS,” “PRIDE”

|                                |                               |
|--------------------------------|-------------------------------|
| أَذْهَشَ / يُذْهِشُ            | to surprise                   |
| أَسْعَدَ / يُسْعِدُ            | to please, to make s.o. happy |
| اعْتَزَّ بِـ / يَعْتَزُّ بِـ   | to take pride in              |
| أَغْضَبَ / يُغْضِبُ            | to annoy, to anger            |
| افْتَخَرَ بِـ / يَفْتَخِرُ بِـ | to be proud of                |
| أَفْرَحَ / يُفْرِحُ            | to please, to make happy      |
| أَفْلَقَ / يُفْلِقُ            | to disturb, to distress       |
| فَاجَأَ / يُفَاجِئُ            | to surprise                   |

## VERBS OF “CONFIRMATION,” “CERTAINTY”

|                                   |                                     |
|-----------------------------------|-------------------------------------|
| أَثَبَ / يُثَبِّتُ                | to prove, to confirm                |
| أَكَّدَ / يُؤَكِّدُ               | to confirm, to ascertain, to assure |
| بَرَّهَنَ / يُبَرِّهِنُ           | to prove                            |
| تَيَقَّنَ مِنْ / يَتَيَقَّنُ مِنْ | to be certain, to be sure           |
| رَجَّحَ / يُرَجِّحُ               | to think probable                   |

## Appendix G: phrases requiring the use of 'anna أَنْ

|                               |                                |
|-------------------------------|--------------------------------|
| لَوْ أَنَّ                    | were [he]                      |
| لَوْلَا أَنَّ                 | had it not been for            |
| بَيْنَ أَنَّ                  | although, whereas              |
| غَيْرَ أَنَّ                  | except that, but, however      |
| سِوَى أَنَّ                   | although                       |
| فِي حِينَ أَنَّ               | while                          |
| رَغْمَ أَنَّ                  | despite, in spite of, although |
| كَمَا أَنَّ                   | also, as well                  |
| عَلَى الرَّغْمِ (مِنْ) أَنَّ  | despite, although              |
| بِالرَّغْمِ (مِنْ) أَنَّ      | although, in spite of          |
| لَيْسَ مِنْ شَكٍّ (فِي) أَنَّ | there is no doubt that         |
| لَا شَكَّ أَنَّ               | there is no doubt that         |
| مِنْ الْبَدِيهِیِّ أَنَّ      | it is granted that             |
| مِنْ الطَّبِيعِيِّ أَنَّ      | it is natural that             |
| مِنْ الْمُفْتَرَضِ أَنَّ      | it is assumed that             |
| مِنْ الْوَاضِحِ أَنَّ         | it is clear that               |
| مِنْ الطَّرِيفِ أَنَّ         | it is interesting to note that |
| الطَّرِيفُ أَنَّ              | it is interesting that         |
| صَحِيحٌ أَنَّ                 | it is true that                |
| عِلْمًا (بِ) أَنَّ            | taking into consideration that |
| سَيِّمًا (و) أَنَّ            | especially that                |
| خَاصَّةً (و) أَنَّ            | especially that                |
| لَا جِدَالَ (فِي) أَنَّ       | there is no argument that      |
| مِنْ الْمَأْلُوفِ أَنَّ       | it is familiar that            |

## Appendix H: phrases requiring the use of 'an أَنْ

|                                 |                          |
|---------------------------------|--------------------------|
| مِنْ الرَّاجِحِ أَنْ            | it is more probable that |
| مِنْ الْجَائِزِ أَنْ            | it is permissible that   |
| مِنْ الْمَأْمُولِ أَنْ          | it is hoped that         |
| مِنْ الْمُتَّفَقِ عَلَيْهِ أَنْ | it is agreed that        |
| مِنْ الْعَجِيبِ أَنْ            | it is strange that       |
| مِنْ الْمَطْلُوبِ أَنْ          | it is required that      |
| مِنْ الْمَعْقُولِ أَنْ          | it is reasonable that    |
| مِنْ الْمُفْتَرَضِ أَنْ         | it is assumed that       |
| مِنْ الْمَفْرُوضِ أَنْ          | it is supposed that      |
| مِنْ الْمُفِيدِ أَنْ            | it is beneficial that    |
| مِنْ الْمَقْبُولِ أَنْ          | it is accepted that      |
| مِنْ الْمُقَرَّرِ أَنْ          | it is decided that       |
| مِنْ الْمَرْغُوبِ فِيهِ أَنْ    | it is desired that       |
| مِنْ الْمَسْمُوحِ بِهِ أَنْ     | it is permitted that     |



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# Index 1: English grammatical terms

- Accusative 3, 4, 5, 6, 18, 19, 22, 23, 25, 26, 29, 30, 31, 32, 38, 39, 40, 48, 49, 56, 57, 60, 61, 62, 63, 64, 76, 77, 95, 97, 98, 102, 103, 104, 109, 113, 193, 217, 225, 263, 269, 270, 277, 278, 279, 280, 289, 295, 302, 303, *passim*
- direct objects 3–5, 6, 23, 30, 49, 113, 217, 278, 325
- of time 56–58, 60
- of place 62, 63
- of degree 62
- of specification (*tamyiiz*) 405–407
- Active participles 17, 37, 288–296, 342–345, 363, 402
- See also agentive nouns
- Adjectives 33–40
- regular 33–35, 39, 40, 70, 71, 72, 364–365, 366
- nisba* 35–37, 323, 365–366
- agentive nouns as 288, 293, 295
- comparative 33, 334–341, 368, 370, 405, 420
- fu<sup>c</sup>la* 339–340
- in *IDhaafa*-constructs 71–72, 323
- adjective *IDhaafa* 66, 324
- Adverbs
- of place 56, 92, 112, 333
- of time 56, 57, 59, 65, 112, 200, 333
- of degree 56, 63–65, 112
- adverbial/prepositional phrases 56, 60, 65, 87, 91, 92, 94, 112, 114, 193, 251, 389
- derived from *maSdars* 324–325
- functioning as prepositions 50, 54
- see Prepositions 50–55
- Ordinal numbers as adverbs 58, 389
- Agentive nouns 114, 288–296, 300
- derivation – Form I 288–290
- derivation – Forms II–X 290–293
- functions of 293–296
- Apposition 398, 425–426
- Broken plurals 342, 347–351
- Case system 26–32
- Accusative 29–31; see also under A
- Genitive 31–32
- genitive case markers 32, 368, 411
- in *IDhaafa* 24, 60, 67, 76, 325, 374, 382, 383, 385, 386, 387, 394, 410, 411, 420
- after prepositions 62, 77, 373, 374
- Nominative 27–29
- subject of equational sentence 22, 26, 28, 48, 67, 79, 98
- faa<sup>c</sup>il* 1, 2, 22, 27, 28, 29, 49, 114
- see performer of action
- Categorical/absolute Negation 95
- Circumstantial clauses 30, 399, 401, 403, 404
- see *Haal*
- Colors – basic *af<sup>c</sup>al/fu<sup>c</sup>laa<sup>c</sup>* pattern 33, 36, 143, 322, 420
- secondary, 366, 341
- nisba* color pattern 36–37
- Cognate object (see under Objects)
- Comparative Adjectives 334–341
- comparative 33, 324, 335–337, 368, 370, 405, 420
- superlative 338–340, 341
- fu<sup>c</sup>la* 339–340
- Conditionals 15, 204, 254–262
- conditional particles 193, 254, 256, 257, 258, 259, 260, 262
- Dates 385, 389, 407, 446
- Determination (of nouns) 19, 37, 85, 302, 388, 414, 425
- Demonstrative pronouns 48, 49, 70, 71, 83–85, 88
- in *IDhaafa* 70–71
- Diminutive nouns 58, 330–333, 419
- Diptotes 368, 369, 371

- Dual nouns 1, 3, 4, 5, 16, 18–19, 21, 22, 23, 24, 27, 28, 30, 32, 34, 37, 38, 39, 41, 45, 46, 48, 49, 52, 80*ff*, 101, 103, 106, 108, 109, 146, 149, 150, 151, 168, 175, 208–211, 217–218, 227*ff*, 277–280, 283, 368, 372–373, 383–384, 390, 391, 396–397, 402, 409, 415
  - masculine and feminine markers 3, 19, 28, 32, 34, 39, 217, 235, 236, 368, 382
  - in *IDhaafa* 24, 323, 383, 396, 415, 418
- Emphasis 4, 100, 111, 114, 115, 256, 265, 393, 396, 397, 427, 429, 430
- Equational sentence:
  - subject of 21, 26, 27, 28, 29, 41, 42, 68, 83, 84, 86, 91, 92, 101, 305
  - predicate of 22, 30, 31, 33, 36, 81, 94, 102, 103, 334, 338
  - subject-predicate inversion 86, 87, 91, 95
  - subject-predicate modification 94
  - negation of 99, 101, 107
- Exception 408–413
  - exception particles 408, 409, 410, 411, 412, 413
- Exclamation 416, 417, 420–424
- Faa'il* – see Performer of Action
- Gender 4, 17, 21, 22, 37, 38, 74, 80, 81, 83, 84, 86, 93, 94, 98, 101, 103, 104, 111, 114, 150, 199, 200, 201, 202, 218, 251, 272, 283, 293, 295, 302, 334, 335, 336, 339, 363, 372, 373, 375, 376, 377, *passim*
  - feminine 1, 3, 4, 6, 17, 18, 22, 23, 24, 28, *passim*
  - masculine 1, 3, 17, 18, 19, 22, 23, 24, 28, 29, 30, 31, *passim*
  - gender polarity 375, 379, 387
- Haal* (circumstantial clauses) 30, 64, 399, 401, 403, 404
  - Haal waaw* 399, 401
  - Haal* negation 403
- IDhaafa* 66–78, 102, 294, 295, 316, 329, 338, 345, 369, 382, 391, 393–396, 410, 414–416, 420
  - quasi/pseudo 66, 69–70
  - modification of 70–72
    - with masculine plural nouns 345, 383, 415
    - with quantifiers 393, 395
- Indeclinable adjectives 368, 370–371
- Indeclinable nouns 353, 368–371
  - patterns of plural nouns 369–370
- Interrogative particles 55, 87, 95, 323
- Inversion – subject–predicate 86, 87, 91, 95
- 'Inna* and its sisters 257, 263–271
- ism faa'il* 74
  - see also Agentive nouns/Active participles
- Jussive 15, 63, 107, 109, 158, 204, 204–215, 244, 245, 249, 250, 254, 257–260, 262
  - jussive* particles 204, 258, 260–261
- Kaana* and its sisters 22, 97–110
  - with past continuous 247–250
  - with past perfect 251–253
- Lamentation 417
- MaSdar* – see also verbal nouns 305–329
  - derivation of 306, 309, 321
  - Form I 306–311
  - Forms II 312
  - Form III 313
  - Form IV 314–315
  - Form V 315–316
  - Form VI 316
  - Form VII 317–318
  - Form VIII 318–319
  - Form IX 319
  - Form X 320–321–322
  - Quadriliteral 321
  - as nouns 305–306
  - mimi* 322–323
  - quasi [abstract] 323
  - negation of 329
  - 'an* 326–327
  - functioning as adverb 324–325
  - functioning as verb
    - taking direct objects 325–326
    - in place of *'an* and subjunctive verb 326–327
  - with quantifiers 325
- Modification – see adjectives 33–49, 70, 94
- Negation
  - negative particles
  - 'alla* 197
  - la* 95, 186, 197, 245
  - lam* 107, 157, 204, 250

Negation (*cont'd*)*lan* 201*laysa* 96, 99ff*laysa ghayru/la ghayru* 77*maa* 107, 157, 249*ʿadam* 329*ghayr* 74–76

absolute 95 – see categorical negation

past tense 157, 204

present tense indicative 186, 197

present tense subjunctive 197, 201

future tense 201

past continuous 247–250

*maSdar* 329

Nominal sentences – see equational sentences

## Nouns 16–25

derivative 16

stationary/primitive 16

abstract 16

proper 16, 82

instrument 16, 353–356

place 16, 351–352

unit 16, 359–360

single occurrence, of 360–361

profession 16, 362

intensity 363

mass/collective 359, 367

diptote (indeclinable) 368, 369, 371

compound – see also *IDhaafa**al-ʿasmaaʾ al-khamsa* 25, 357–359

determination 19–20

function of 21–24

passive participles as nouns 302–303

verbal – see *maSdar*

diminutive 330–333, 419

dual 18–19, 217–218, 272–273, 277–280, 383–384, 396–397, *passim*

plural 18, 342–367

regular plural masculine 3, 23, 24, 342–346

regular plural feminine 3, 4, 23, 346

irregular plural (see broken plural) 347–350

indeclinable (see diptote) 368–371

in *IDhaafa* 345–346

## Numbers 372–392

cardinal 372–388

one and two 372–373

three to ten 374–376

eleven and twelve 378

thirteen to nineteen 379

as adjectives 377–378

tens 379–380

twenty-one to ninety-nine 380–382

hundred(s) 382–384

thousand(s) 384–386

million(s) 386–387

fractions 391–392

in reading dates 389

ordinal 388–389

ordinal as adverbs 389

Nunation/*tanwiin* 3, 19, 23, 24, 29, 51, 56, 62, 66, 113, 289, 300, 310, 316, 325, 327, 336, 350, 351, 353, 355, 358, 368, 370, 374, 383, 385, 389, 408, 414, 415

## Oath-making 53

## Objects

cognate objects 30, 64, 324, 325

direct objects 2, 3, 4, 5, 6, 9, 11, 13, 16, 23, 27, 30, 31, 44, 46, 47, 49, 67, 68, 76, 113, 127, 130, 135, 137, 138, 141, 143, 145, 146, 151, 156, 216, *passim*

object of purpose 30, 327–329

## Participles

active – see agentive nouns

passive (*ism mafʿuul*) 297–301

Passive 17, 37, 297–304, 342, 402

Form I derivation 297–298

Forms II–X derivation 298–301

functions of 301–303

phrases 303–304

## Particles

particles 110, 199

interrogative 55, 87–91, 95, 323

negation 74–76, 77, 95, 96, 99ff, 107, 108, 109, 157, 186, 197, 201, 204, 245, 249, 250, 329

vocative 414, 418–419, 422

subjunctive 187, 188, 192, 196

*ʾinna* and its sisters 263, 264, 265, 266, 269, 270

conditional 193, 254, 256, 257, 258, 259, 260, 262

exception 408, 409, 410, 411, 412, 413

Performer of action 1, 2, 5, 22, 26, 27, 49, 68, 200, 216, 219, 288

see *faaʿil*

Plurals – see nouns

# Phrases

followed by 'an and subjunctive verbs 192, 193, 445

followed by 'anna and nominal sentence 268, 444

passive participle phrases 303, 304

## Possession – see *IDhaafa*

Possessive Pronouns 42–43, 45, 46–47

## Predicate (of equational sentence) 8, 22, 27,

28, 29, 30, 31, 33, 36, 67, 68, 76,

79–91, 92, 94, 95, 96, 97, 98, 102,

103, 104, 105, 106, 107, 109, 263,

306, 334, 335, 338

modification of 92, 94–95

## Prepositions 50–54

bound 50

independent 42, 46, 51

prepositional phrases 58, 61, 63, 79, 82,

85, 87, 89, 91, 92, 94, 98, 112, 113,

114, 115, 193, 402

## Pronouns 41–49

personal 41

singular 42

dual 45

plural 46

suffixal – possessive/direct object

singular 42

dual 45

plural 46–47

of separation 84

demonstrative 48–49

## Quantifiers 393–398

in *IDhaafa* 78, 325, 393, 395, 397

as adjectives 397, 427

## Relative pronouns 272–287

singular 272–276

dual 277–280

plural human 280–283

plural non-human 275–276

without antecedent 276–277, 285–287

with indefinite antecedent 283–284

## Sentence structure 21, 22, 26, 84, 111, 150

## Subjunctive mood 14, 187–198

particles 187, 188, 192, 196

verbs 187–198

singular 187–194

dual 195–196

plural 196–197

use of *maSdar* in place of 326–327

negative 197–198

subjunctive 192, 193

## *Tamyaiz* (accusative of specification)

405–407

weight/measure 406, 407

*kam* 407

eleven-ninty noun 406

## Verbs 1–15

intransitive 2, 112

transitive 2, 112–115

*maSdars* as transitive verbs

agentive nouns as transitive verbs

## Verb Forms

Form I 2–8, 10, 12, 105, 115, 117, 128,

159–165, 175, 179, 236, 289, 306,

343, 345, 360

defective 7, 122–125, 163–164

doubled 8, 126–127, 164

hollow 7, 120–122, 162–163

of beginning 8

*waaw*-beginning 7, 118–119, 161

*yaa* 'beginning 7, 119–120

augmented 8–14, 127–144, 165–175, 238,

290, 301, 311

Form II 9, 127–129, 165, 185, 312, 392

Form III 9, 130–131, 185, 166, 313,

438

Form IV 10, 132–135, 167–168, 185,

300

Form V 10, 135–137, 168–169

Form VI 10, 137–139, 169–170

Form VII 11, 140–141, 170–171, 184

Form VIII 11–12, 141–142, 148,

171–172, 184

Form IX 13, 143, 173, 184

Form X 13, 143–145, 174–175, 185,

242, 298, 361

Quadriliteral verbs 13–14, 145

## Verb conjugations

past tense singular 115–146

past tense dual 146–151

past tense plural 152–157

past tense continuous 247–250

past tense perfect 251–253

present tense singular 158–175

present tense dual 175–178

present tense plural 178–186

future Tense 199–203

Verb moods

indicative 14, 158–186

imperative 15, 227–246

jussive 15, 204–215

subjunctive 14, 187–198

Verb voice 5, 216–226

active voice – past tense 5, 216–222

passive voice present tense 5, 222–225

passive voice subjunctive 225–226

passive voice future tense 226

Verbal noun – see *maSdar*

Verbal sentences 111–157

Vocative 414–419

particles 414, 418–419, 422

Warnings 245

## Index 2: Arabic grammatical terms

|                                                  |                                                |
|--------------------------------------------------|------------------------------------------------|
| أ                                                | إِسْمُ الْمَرْءِ 360                           |
| أدوات الاستثناء (انظر المُسْتثنى) 408, 409, 410, | إِسْمٌ مَعْدُود 374, 378                       |
| 411, 412, 413                                    | إِسْمُ الْمُعْرَفِ 19, 20                      |
| أدوات الاستفهام 55, 87, 88, 89, 90, 95           | إِسْمُ الْمَفْعُولِ 37, 297-304, 392, 402      |
| أدوات النصب 14, 187, 225                         | عَمَلُ إِسْمِ الْمَفْعُولِ 301-303             |
| الاستثناء (انظر المُسْتثنى) 408-413              | إِسْمُ الْمَفْعُولِ - عبارات 17                |
| الأسماء 16-25                                    | إِسْمُ الْمَفْعُولِ مع «أَنَّ» 303             |
| إِسْمٌ جَامِدٌ 16                                | إِسْمُ الْمَفْعُولِ مع «أَنَّ» 303-304         |
| إِسْمٌ مُسْتَقٌّ 16                              | إِسْمُ الْآلَةِ 17, 353-356                    |
| إِسْمُ التَّصْغِيرِ 330-333                      | إِسْمُ الْمَكَانِ 17, 351                      |
| أَسْمَاءُ الْإِشَارَةِ 48                        | إِسْمُ الْمِهْنَةِ 17, 362                     |
| المُفْرَدُ 48                                    | إِسْمُ الْمَوْصُولِ 272-287                    |
| المُثَنَّى 48                                    | المُفْرَدُ الْمَذَكَّرُ وَالْمُؤَنَّثُ 272-277 |
| الْجَمْعُ 49                                     | المُثَنَّى الْمَذَكَّرُ وَالْمُؤَنَّثُ 277-280 |
| أَسْمَاءُ التَّفْضِيلِ 334-341                   | الْجَمْعُ الْمَذَكَّرُ وَالْمُؤَنَّثُ 280-283  |
| تفضيل ألفاظ الألوان 337, 341                     | مَرْجِعُهُ غَائِبٌ مِّنْ / مَا 285-287         |
| صِيغَةُ فُعْلَى 339-340, 371                     | إِسْمُ النَّوعِ                                |
| الأسماء الخمسة 19, 25, 357-359                   | إِسْمُ الْوَحْدَةِ 17, 359                     |
| إِسْمُ الْجِنْسِ 16, 367                         | الإضافة 66-78                                  |
| إِسْمٌ عَلَمٌ 16                                 | مُضَافٌ 66                                     |
| إِسْمُ الْفَاعِلِ 17, 37, 288-296, 392, 402      | مُضَافٌ إِلَيْهِ 66                            |
| عَمَلُ إِسْمِ الْفَاعِلِ 293-296                 | الإضافة غير الحقيقية 66, 69                    |
| إِسْمٌ مُؤَنَّثٌ 17                              | الإضافة مع «غير» و«عَدَم» 74, 75, 76,          |
| إِسْمٌ مُذَكَّرٌ 17                              | 78, 77                                         |
| إِسْمُ الْمُبَالَغَةِ 363                        | بدائل الإضافة: التَّرْكِيبُ مع «لِ» 72         |



- صِيغَةُ انْفَعَلَ 11, 140-141, 170, 240, 317  
 صِيغَةُ افْتَعَلَ 11, 141-142, 171, 184, 241, 318  
 صِيغَةُ افْعَلَ 13, 143, 173, 184, 319  
 صِيغَةُ اسْتَفْعَلَ 13, 143-144, 174, 185, 242, 320  
 الْأَفْعَالُ الرُّبَاعِيَّةُ 13, 145, 321  
 الْأَفْعَالُ - حالات  
 الْفِعْلُ السَّاهِي 11-157  
 نَفْيُ الْفِعْلِ السَّاهِي 157  
 الْفِعْلُ السَّاهِي الْمُسْتَمِرُّ 247-250  
 الْفِعْلُ الْمَاضِي مَعَ «قَدْ» 251-253  
 الْفِعْلُ الْمُضَارِعُ الْمَرْفُوعُ 158-186  
 نَفْيُ الْفِعْلِ الْمُضَارِعِ الْمَرْفُوعِ 186  
 الْفِعْلُ الْمُضَارِعُ الْمَنْصُوبُ 187-198  
 نَفْيُ الْفِعْلِ الْمُضَارِعِ الْمَنْصُوبِ 197-198  
 الْفِعْلُ الْمُسْتَقْبَلُ 199-203  
 نَفْيُ الْفِعْلِ الْمُسْتَقْبَلِ 201-203  
 عِبَارَاتُ مَعَ «أَنَّ» 192-194, 304, 445  
 الْفِعْلُ الْمَجْزُومُ 204-215, 254  
 فِعْلُ الْأَمْرِ 227-246  
 النَّهْيُ 245  
 الْمَبْنِيُّ لِلْمَجْهُولِ 216-226  
 أَلْفَاظُ الْأَلْوَانِ 33, 34, 35, 36  
 إِنَّ وَأَخَوَاتُهَا 263-271  
 ب  
 الْبَدَلُ 425-426  
 «بَعْضُ» 78, 393, 394-395, 427  
 «بِضْعُ» «بِضْعَةٌ» 376  
 ت  
 التَّحْذِيرُ 245-246  
 التَّعَجُّبُ 420-424  
 إعراب الاسم 26-32  
 الْمَرْفُوعُ الْمَفْرُودُ وَعَلَامَاتُ الرَّفْعِ 18, 28  
 الْمَرْفُوعُ الْمُثْنَى وَعَلَامَاتُ الرَّفْعِ 18, 28  
 الْمَرْفُوعُ الْجَمْعُ السَّالِمُ وَعَلَامَاتُ الرَّفْعِ 29  
 الْمَنْصُوبُ الْمَفْرُودُ وَعَلَامَاتُ النَّصْبِ 29  
 الْمَنْصُوبُ الْمُثْنَى وَعَلَامَاتُ النَّصْبِ 30  
 الْمَنْصُوبُ الْجَمْعُ السَّالِمُ وَعَلَامَاتُ النَّصْبِ 31  
 الْمَجْرُورُ الْمَفْرُودُ وَعَلَامَاتُ الْجَرِّ 32  
 الْمَجْرُورُ الْمُثْنَى وَعَلَامَاتُ الْجَرِّ 32  
 الْمَجْرُورُ الْجَمْعُ وَعَلَامَاتُ الْجَرِّ 32  
 الْأَفْعَالُ 1-15  
 الْفِعْلُ اللَّازِمُ 2, 112, 216  
 الْفِعْلُ الْمُتَعَدِّي 2, 112, 216  
 الْأَفْعَالُ - أَوْزَانُ / صِيغُ  
 صِيغَةُ فَعَلَ 6, 10, 115, 116, 128, 159, 179,  
 228, 306  
 الْأَفْعَالُ الْوَاوِيَّةُ (أَفْعَالُ الْمِثَالِ) 7, 118, 161, 181  
 الْأَفْعَالُ الْيَائِيَّةُ 7, 119, 344  
 الْأَفْعَالُ النَّاخِصَةُ (الْمُعْتَلَّةُ الْآخِرُ) 7, 97, 122, 149,  
 154, 163, 177, 181, 207, 310, 344  
 الْأَفْعَالُ الْجَوْفَاءُ 7, 120, 148, 153, 162, 176,  
 180, 205, 344  
 الْأَفْعَالُ الْمُضَعَّفَةُ (الْمُضَاعَفَةُ) 8, 126, 150, 155,  
 164, 178, 182, 207, 301, 345  
 أفعال الشروع 8  
 الْأَفْعَالُ الْمَزِيدَةُ 8, 127, 165  
 صِيغَةُ فَعَلَ 6, 9, 10, 11, 12, 13, 127-129,  
 165, 238, 311, 343  
 صِيغَةُ فَاعَلَ 9, 10, 130, 166, 239, 313, 438  
 صِيغَةُ أَفْعَلَ 10, 132-135, 167, 239, 314, 440  
 صِيغَةُ تَفَعَّلَ 10, 135-137, 168, 242, 315  
 صِيغَةُ تَفَاعَلَ 10, 137-139, 169, 243, 316

ح

- الحال 399-404  
 جُمْلَةٌ اِسْمِيَّةٌ 399-400, 401  
 اِسْمٌ فاعِلٌ 402  
 اِسْمٌ مفعولٌ 402  
 جُمْلَةٌ فِعْلِيَّةٌ 400-401  
 شِبْهٌ جُمْلَةٌ 402-403  
 واو الحال 399, 400, 401  
 نَفْيُ الحال 403  
 حُرُوفُ النِّدَاءِ 414, 418, 419

ش

- شِبْهٌ اِلِزَافَةٌ (انظر اِلِزَافَةٌ)  
 الشَّرْطُ 254-262  
 اَدَوَاتُ الشَّرْطِ 254, 256, 257, 258, 259, 260,  
 262  
 جُمْلَةٌ اِلِزَافَةٌ 254  
 جَوَابُ الشَّرْطِ 254

ص

- الصِّفَاتُ / التَّعَوُّتُ 33-40, 92, 363  
 مَعَ الْمُفْرَدِ 37  
 مَعَ الْمُثْنَى 38-39  
 مَعَ الْجَمْعِ الْعَاقِلِ 39  
 مَعَ الْجَمْعِ غَيْرِ الْعَاقِلِ 40  
 صِفَةُ النِّسْبَةِ 34-36  
 «كل» و«جميع» صفات 397-398

ض

- الضَّائِرَاتُ 41-49  
 الضَّائِرَاتُ الْمُفْرَدَةُ - الْمُفْرَدُ 42  
 الضَّائِرَاتُ الْمُفْرَدَةُ - الْمُثْنَى 45

التَّمْيِيزُ 405-407

- تَمْيِيزُ الْعَدَدِ 406  
 تَمْيِيزُ «كم» 407  
 تَمْيِيزُ وَحْدَةِ الْوِزْنِ وَالطَّوْلِ 406  
 التَّوَكِيدُ 427-430  
 «عَيْن» و«نَفْس» 427, 428  
 «ذات» 429  
 تَكَرَّرُ الضَّمِيرِ 429-430

ج

- الجَزْءُ، حُرُوفُ 50-55  
 حُرُوفُ الْجَزْءِ الْمُتَّصِلَةِ 50  
 حُرُوفُ الْجَزْءِ الْمُتَفَصِّلَةِ 51  
 حُرُوفُ الْقَسَمِ 53  
 الْجَزْمُ - انظر الفعل المجزوم  
 الْجُمْلَةُ اِلِزَافِيَّةٌ 79-96  
 مُبْتَدَأٌ 68, 79  
 خَبَرٌ 68, 79  
 فِي الْمَاضِي 104-107  
 تَقْدِيمُ الْخَبَرِ 86-92  
 نَفْيُ الْجُمْلَةِ اِلِزَافِيَّةٍ «لَيْسَ» 99-101  
 جُمْلَةُ الصِّفَةِ 283-285  
 الْجُمْلَةُ فِعْلِيَّةٌ 111-157  
 الْجُمُوعُ 342-367  
 الْجَمْعُ الْمُذَكَّرُ السَّالِمُ 342-346  
 الْجَمْعُ الْمُذَكَّرُ السَّالِمُ فِي اِلِزَافَةٍ  
 345-346  
 الْجَمْعُ الْمُؤَنَّثُ السَّالِمُ 346  
 جَمْعُ التَّكْسِيرِ 342, 347-351  
 الْجُمُوعُ وَالصِّفَاتُ 363-366  
 جَمْعُ غَيْرِ الْعَاقِلِ وَالصِّفَاتُ 365  
 «جميع» 78, 393, 395-398, 427

- غ  
 «غَيْر» أداة نفي 74  
 «غَيْر» والإضافة 74, 410
- ف  
 فاعِل 1, 2, 4, 5, 6, 22, 27, 28, 29, 111, 114,  
 216, 217
- ق  
 قَلْبُ الْمُتَبَدِّلِ وَالْخَبَرِ (انظر الجملة الاسمية)
- ك  
 «كَانَ» وَأَخَوَاتُهَا 97-110  
 نَفْيُ «كَانَ» بِـ «مَا» 107-109  
 نَفْيُ «كَانَ» بِـ «لَمْ» 109  
 «كَانَ» وَ«قَدْ» 251-253  
 «كُلٌّ» 78, 393-394, 398, 427  
 «كِلَا» وَ«كِلْتَا» 78, 393, 396-397
- م  
 الْمَصَادِرُ 17, 305-329  
 - اِسْتِثْقَا الْمَصَادِرِ 306-322  
 الْمَصْدَرُ الْمِيمِي 322-323  
 الْمَصْدَرُ الصَّنَاعِي 323  
 مَصْدَرُ أَلْفَاظِ الْأَلْوَانِ 322  
 عَمَلُ الْمَصَادِرِ 324-326  
 نَفْيُ الْمَصْدَرِ بِـ «عَدَمَ» 329  
 «أَنَّ» الْمَصْدَرِيَّةُ 326-327  
 «مُعْظَمُ» 78, 393, 395-396  
 الْمَفْعُولُ بِهِ 3, 113, 216  
 الْمَفْعُولُ الْمُطْلَقُ 324
- ظ  
 الظُّرُوفُ 41, 49, 50, 51, 56-65, 92  
 ظُرُوفُ الزَّمَانِ 56-61  
 ظُرُوفُ الْمَكَانِ 61-63, 92
- ع  
 الْعَدَدُ 372-392  
 واحد وإثنان 372-373  
 ثَلَاثَةٌ إِلَى عَشْرَةٍ 374-376  
 إِحْدَى عَشْرَ وَإِثْنَا عَشَرَ 378  
 ثَلَاثَةَ عَشَرَ إِلَى تِسْعَةِ عَشَرَ 379  
 الْعَشَرَاتُ (أَلْفَاظُ الْعُقُودِ) 379-380  
 واحد وعشرون إلى «تِسْعَةُ وَتِسْعُونَ» 380-382  
 مِئَةٌ / مِائَاتٌ 382-384  
 أَلْفٌ / أَلْفَانِ / أُلُوفٌ 384-385  
 مِليُونٌ / مِلايِينُ 386-387  
 الْأَعْدَادُ كَصِفَاتٍ 377-378  
 الْكُسُورُ 391-392  
 «عِدَّةٌ» 393, 397  
 الْأَعْدَادُ التَّرْتِيبِيَّةُ 388-391  
 صِفَاتٌ 388-389  
 ظُرُوفُ 389

- الْتَقَى  
عَدَم 329  
غَيْرُ 74, 76  
لا والمضارع 186, 197, 245  
لا التَّافِيَةِ لِلْجِنْسِ 95, 98  
لَمْ 107, 109, 204, 249  
لَنْ 187, 201  
لَيْسَ 97, 99  
ما 107, 157, 249
- المَفْعُول لِأَجْلِهِ 327-329  
المَمْنُوع مِنَ الصَّرْفِ 368-371  
الأَسْمَاءُ 369  
الْصِّفَاتُ 370  
أَسْمَاءُ الْعِلْمِ 371  
الْمُنَادَى 414-419  
أدوات النَّدَاءِ 414-416, 417, 418, 419
- ن  
نائب الفاعل 6, 217  
النِّسْبَةُ - أَنْظِرْ صِفَةَ النِّسْبَةِ